

# MY REPULSED PHILOSOPHICAL THEORY AND

REPULSION

ITS

by István ADORJÁN

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The first readers of the writings of the author are the "Illuminati" and other ethnical and national secret political organizations controlling, conserving and using the ethnic groups, nations, national states and great religions. Because the creation of his writings has been devoid of their control, and their contents revealing their abusive actions and deeds are interpreted as being politically inconvenient or offensive, they collide with their ambition of mass-communication omnipotence, and they will not recognize them, and will tend to objectify their non-recognition by tending with their occult civil and state power to usurp their creation and destroy them by disrupting to bits and finally obscuring their contents as information and evidences about their existence and actions, as well as potential history-forming factors contrary to their interests, by this means asserting their general politics relative to the freely thinking, researching, writing and publishing persons qualified by them as "dangerous": "The author of these writings is a nobody, and has nothing." For this purpose, they are striving, among others, to have the new scientific elements sorted out of them, to nationalize them, to usurp, to transfer into the property of nation the copyright relative to them, assuming the mask of their personal secret agents, with or without plagiary mock trials based on tricks as sham evidences, with the usurped-nationalized copyright to have his writings withdrawn from firstly the international circulation, and by so doing to deprive the potential readers of the accessibility to these information and evidences relative to them. With the purpose of making it possible, disguising it, facilitating it, or increasing the efficiency of the plagiarizing, they intend — among others — to apprehend a scientific element not in its entirety, but in its essence, in an its forged "starting-point" creating process, or in the form of an implication assertion. For this reason, the author considers it as being a personal secret political attack, a national criminal act, and a national plagiary mock trial, or a national plagiarizing process against science, scientific cognition, the free streaming of information, civil society, democracy, his person, and potentially other individuals secretly qualified as "dangerous", executed in the mask of members of some organs of national states and/or of the civil society as national criminals, as well as a further evidence relative to the existence and actions of the ethnical and the national secret political organizations any such trial or other process initiated or conducted against him, or his writings, or without public regard to them, which does without evidences beyond any shadow of doubt relative to the copyright of the scientific elements arrogated or used by that trial or process, contained by his writings, or produces sham evidences relative to that copyright. But they have on their part to understand that there is an upper limit to their occult plagiarizing power tending to usurp everything that is not evidently of the author: the origination of a writing would be of the author, even if its each and every word were claimed and in fact established to have been quoted, or

the "polishing" of a book would be of the author, even if its origination were claimed and in fact established to be of another person. Like the origination of an interview is of the interviewer, and not of the interviewee, or a sculpture is of the sculptor, and not of the stone cutter. Or like the origination of a building is of the architect, and not of the brick-maker, or the reconstruction work of a building is of the mason, and not of the architect. However, they can only claim, and have their claims established in law, without establishing anything in fact, because they cannot prove their doctored claims, they can just make them believable. The reason why the competent and ultimate judges of the writings should be considered to be not the states, but the readers.

### Language information

The language of this book is not quite the english proper. There are many languages on Terra that are potentially universal in that everyone may acquire and use them without a significant change in quality of life. There is a wide civil need for a unique real universal language in order to enable humans to communicate with one another. The Roman Empire was not sufficient for carrying into effect the universality of the latin language. A national state shall not be capable of carrying into effect the universal language ever. At present, the english proper is the nearest to the quality of unique real universal language. However, as a natural language it has many deficiencies. And as rules in a language are made not by states, but by its users in thinking, speaking and writing, with translating his writings into the english language the author makes a few steps towards turning the english proper into the unique real universal language on Terra, as an intermediary phase towards disabling the imperialist national states to produce new cases like that of Elizabeth Adam, and breaking down all artificial frontiers among humans and peoples in the Terra nation and the Terra state.

Contributing to the carrying into effect of the universality of the english language does not mean that the author considers it to be the best means of universal communication. As a user of the english, the hungarian, and the romanian potentially universal languages, he can say that the hungarian language is suitable for a generally more unambiguous and more tinged wording than the english and the romanian languages. Only that, in this his assertion, he could be accepted by only around 15 millions, and rejected by hundreds of millions of humans.

The state imperialism takes its victims since millennia.

The national imperialists defend the nations created by them from their members, and the national states founded by them from their citizens, as "Gods they save their kings" from the humans.

Demand the human right for state founding!

Otherwise the imperialist states can infringe human rights.

The state infringement of human rights is a national criminal act.

The national criminal acts are committed by national criminals.

The national criminals are inhuman, anti-humanist, they create social restlessness and peacelessness.

Let there be humane, humanist, democratic states founded by the humans, in order that humans may live in a human manner a restful and peaceful life!

In "God" i do not trust, because i know that it is only a mask for the "Illuminati", and the other national secret political organizations; and in the national states founded by them i do not trust, only in the United States of Terra dreaded by them i believe.

### My Repulsed Philosophical Theory and Its Repulsion

### by István ADORJÁN

With this book, I publish my unpublished philosophical theory entitled "The Existence Principle of Relation" by presenting the main documents from my personal archives relative to its unanimous multinational repulsion. Similarly to other documents of mine published or to be published with other books, I consider them to be evidences of the existence and actions of the social entities termed by me "national secret political organizations".

This philosophical theory was conditioned by my private studies in dialectical materialism between 1980 and 1984, when I was a student at the Faculty of Chemical Technology of the "Traian Vuia" Polytechnic Institute (today, Faculty of Industrial Chemistry and Environmental Engineering of the Technical University) in Timişoara, Romania. It is the result of my alignment to the "cause of communism," assumed in may 1984 and expressed in my letter addressed to the Central Committee of the Soviet Union's Communist Party in the second half of may 1984, and sent indirectly and privately on 31 may 1984, as I described it in more details in my first of four books written about my four attempts to illegally flee the Socialist Republic of Romania between 1986 and 1989 entitled "Towards the Iron Curtain of the Hungarian Communist State". I consider it to be a "further development" of dialectical materialism, as it was usual to say in those days.

I essentially conceived this philosophical theory between may 1984 and may 1987. I did it only in my mind to keep that action and its results secret before the political police of the communist regime in Romania, the Securitate, as the Socialist Republic of Romania was the "black sheep of the socialist camp," according to the wording of the Radio Free Europe in the romanian language. It was in the background, and its exportation was the main object of my last two attempts to illegally flee the Socialist Republic of Romania.

Taking into account its political consequence of negating the communism, I kept it secret also before the Soviet Union and the other politically East-European states controlled by it. However, beyond the information they had probably received from the romanian communists about my emigration movements, the soviet communists were certainly also informed in that respect by their hungarian and yugoslav comrades, of which authorities captured me and took me into custody each time after I had successfully crossed the border of the Socialist Republic of Romania in 1986, 1987 and 1988. Moreover, last time, on 19 october 1989, the soviet authorities themselves prevented me from getting through to Hungary, by capturing me in Yulivchy, [In the hungarian language: Szőlősgyula.] the Ukraine of today. And, of course, they did not lose the opportunity to directly get more information on the matter.

In spite of the fact that they had no knowledge of my above philosophical theory, as compared to my letter passionately binding myself to the "cause of communism" and promising the beginning of a theoretical activity aimed at the "further development" of the dialectical materialism, it seems that the information received by them about my repeatedly and persistently illegally crossing the border of the Socialist Republic of Romania westwards, in conjunction with the information they got by directly experiencing me on 19 october 1989 — which I described in details in my so far not yet published book entitled "In the Clutches of the Soviet Iron Curtain" — eventually convinced the soviet authorities — manipulated in my conception mainly by the russian national secret political organization that my emigration movements were ultimately motivated by a fundamental philosophical theoretical discovery in favor of the occidental democracy, and made their manipulators decide on shaking off communism.

There can be put the question: why the above information were enough for the russian national secret

political organization to give up a political instrument it used for around seven decades? There are at least three major factors. First, the Soviet Union had had decades of relatively negative economical and social experiences, and the soviet authorities were not convinced till 1989 that those negative phenomena had fundamental ideological causes. Second, it had no "new Lenin" to be followed by the republics in maintaining the union. Third, it was a question of prestige to give up communism of its own accord, and not to be considered to have been inspired in that from outside. In this latter respect, the "examples" of the East-European countries cannot be considered to be sources of inspiration, as the communist authorities there — except the Socialist Republic of Romania — were evidently instructed from or allowed by Moscow to surrender power, with the aim of getting information about the historically not known transition from "socialism" to "capitalism".

The hungarian national secret political organization, being through its civilian secret agents in a quasi-permanent and direct touch with me, had the most information about the matter. It did not wait for the instructions from Moscow of around october 1989, but it long before requested and received permission to leave communism. As after and as a consequence of the revolution in 1956 the hungarian communists could afford and were tolerated to play a leading role in reforming communism, it appeared to be natural at least for them to be also the first in joining occidental democracy. That historical process is presented in the hungarian nationalist propaganda ordered and orchestrated from the background by the hungarian national secret political organization that "a nation changed the world".

That phrase reflects the ideological relationship the national secret political organizations have and promote towards individuals: everything appertains to the nation; the individual has nothing, he or she is assimilated to the nation with all his or her spiritual and material being, means, actions and life; consequently, the nation is entitled to do anything with the spiritual and material being, means, actions and life of the individual; everything is done by the nation, except relatively bad things, as it only would like and claims to be, but is not the "God" to make all things relatively good; when it comes to responsibility, the nation vanishes into thin air to the detriment of its selected scapegoats; every glory for relatively good achievements is of the nation, every disgrace for relatively bad achievements is of the individual; the nation classifies individuals in good and bad, according to their political alignment and serviceableness; good individuals are recompensed with public success, conveyance of means, and abundance; bad individuals are punished with public failure, dispossession of means, and privation.

Only that, behind the concept of "nation" there are lurking some individuals who owing to their relatively exalted "national spirituality" and high social position have conspiringly elected themselves for the exclusive, true and permanent corporative embodiment of the nation, and as such they exist and act for what I termed "national secret political organization". So that, the above is in fact their own ideology, a justification for their abusive power, measureless parasitism, and luxurious life, all to the detriment of the humans constituting the true nation.

I decided to put my philosophical theory in writing only in december 1994, after having finished the writing of the initial, aggregated form of my four above-mentioned books. At that particular time, I just wanted to fix it on paper, in order to exclude the possibility of forgetting it. But once when I went away from home to the library, I had forgotten it in the drawer. That was enough first of all for the hungarian national secret political organization, then for the other national secret political organizations, to get to know its content. In order to possibly avoid their secret plagiarism, I somewhat desperately decided to immediately submit it for publication. The relatively great number of requests also expresses that purpose of mine. Further, to reduce the probability of the "loss" of my letters, I sent them from different post offices.

The fact that the concerned national secret political organizations translated the political consequence of my philosophical theory into practice does not at all mean that they have accepted it in full. The repulsion of its publication proves that they have repulsed it practically in whole. That indicates that they

accept theories only in the measure those coincide with their interests. Further, they create their own theories adjusted to their interests, and their own puppet individuals who accept to profess and implement those theories.

The consequence of my philosophical theory relative to the non-existence of "God" does not fit their interests. On the contrary, they have made their best to fill the ideological vacuum resulted with surrendering communism with the "spiritual narcotic" named christianity as a means of preserving and controlling their "nations". This is one reason why they have been strongly counter-interested in the dissemination of the existence principle of relation.

However, there can still be found at least one more aspect in which the national secret political organizations found my philosophical theory as being useful for themselves. That is why some of their puppet politicians were deputed by them since december 1994 to make statements of the kind: "More things unite us than separate us." Of course, they expect such ideas to strengthen the relations among the members of their "nations". Possibly, similar statements occurred before december 1994 as well. But I am confident that the frequency of their occurrence rose suddenly after that time.

In having its publication repulsed, the respective national secret political organizations were also motivated by their false and falsifying preconception that I had created my philosophical theory for professional and pecuniary reasons, and were also stimulating me to take up a career in philosophy. This would have been in their interest also because it would have narrowed down the manifestation of my scientific theoretical creativity to a single field of knowledge.

Because of its mathematization, the existence principle of relation may seem scientific in the eye of a philosopher. And because of its general content, it cannot be classified into any of the sciences. I think, these objective circumstances regularly provided the necessary pretexts for philosophical journals to reject the publication of my paper for its being scientific, and for the scientific journals to reject it for its being philosophic.

The order of presentation of the documents was primarily determined by the chronology of my requests of publication. Secondarily, each request of publication is followed in chronological order by documents relative to it, even if those arose after the next request of publication. I regularly posted the respective letters not only registered, but also with acknowledgement of receipt. That was designated on the receipts with the group of capital letters "AR". Some of them are missing, because they "were lost".

Carbon-copy of my **Request of Publication** to Science in Washington (District of Columbia, USA) of 14 december 1994, of A4 format:

STRAN ADORDAN
STR 22 DECEMBRIE
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4300 TG MURES
ROMANIA
December 14, 1994

Dean directorate,

The undersigned Istvan Adoyan. Romanian alisen, dweller of Tg. Mines, 25 December 22 ud street, I place at your disposal my paper with thed "The Principle of Relation" with the request to publish it.

As your rust tution's address is the only that I prosses at the moment. I'd ask you to send i't -i't promble - to other rush tutions or publications rulereded.

Thous you in advance. Yours surerely, Alogon Istvan



ISTVAN ADORDAN:

# The Principle of Relation

Epigraph: "Interaction is the first that appears to us when considering matter in movement. We cannot go beyond the knowledge of this interaction, just because there is nothing to know."

Frederick Engels

### A. Presentation

Considering something, we establish two essential characteristics: that something is a system and, at the same time, it is or can become an element of another system.

we can define relation as being a state of complementary character of stability - instability of a finite number of systems.

Determining the complementary aspects of relation among a finite number of systems with the formulas:

<sup>\*</sup> The principle of relation has nothing essential in common with the principle of complementarily of Niels Bohr.

in which: &- system considered a finite congeries\*\*

9 - aspect of stability of relation

J - aspect of instability of relation

i - number of systems, 2 = i < 00

we can obtain the formula of relation:

Applying the formula (3) to systems &; and generalizing, we obtain:

$$R_{m} = U(R_{m-1})_{i} = f_{m} U J_{m}$$
 (4)

in which: m- level of relation considered, n & Z

By this means we can build up an image of existence which in this way emerges to us as being unfolded relation-likely, infinitely on the vertical and infinitely on the horizontal, as an in-finity of finitudes.

Taking the aspects of stability and instability of relation as functions of the number of systems:

$$S = \{(i) (5) | I = \{(i) (6) \}$$

in which: S - aspect of stability of relation as a function

<sup>\*\*</sup> That is not the congeries of elements of system.

I-aspect of instability of relation as a function i-number of systems, in EN and resorting to limit, we obtain:

$$\lim_{i \to \infty} S = 0 \qquad \lim_{i \to \infty} I = \infty \qquad (7)$$

$$\lim_{i \to \infty} S = \infty \qquad \lim_{i \to 1} I = 0 \qquad (8)$$

$$i \to 1$$

It results from the formulas (7) and (8) that the "system" of an infinite number of elements (the absolute system, the absolute difference and diversity) as well as the "system" of a single element (the absolute element, the absolute identity and unity) don't exist and may not exist. Any system possesses a finite number of elements, at least two ones. Any system bears a resemblance to any other system and at the same time, differs from it as well. Two completely identical or completely different systems don't exist. Any system is 2 unity in diversity.

In the particular case of logical relation - when the considered systems are concepts—
the formulas (7) represent the philosophical category (predicament) of existence (the concept of the absolute system) and the formulas (8) denote the mathematical idea of point (the concept of the absolute element). Because of their empty as well as infinite content (intension) we can consider these concepts as being

pseudo-concepts. They don't correspond to any system, i.e. don't reflect reality, although proved to be very expedient.

In this manner the formulas (7) and (8) show the verges of existent-non-existent, possible-impossible, relative-absolute, rognoscible-incognoscible, comprehensible incomprehensible, systemic - non-systemic, relational - non-relational.

Matter in movement of dialectical materialism corresponds to relation. Matter is the aspect of stability and movement is the aspect of instability of relation.

### B. Corroboration

offered by physics, biology, astronomy and the other sciences, that extends from quarks to clusters of galaxies, confirms the principle of relation.

we can obtain a mathematical confirmation when determining exactly the formulas (4) and (8).

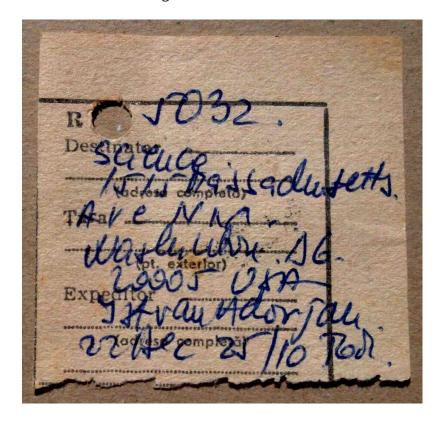
on the philosophical field the formulas (4) and (8) offer a self-confirmation, in this way stressing the fundamental character of the principle of relation.

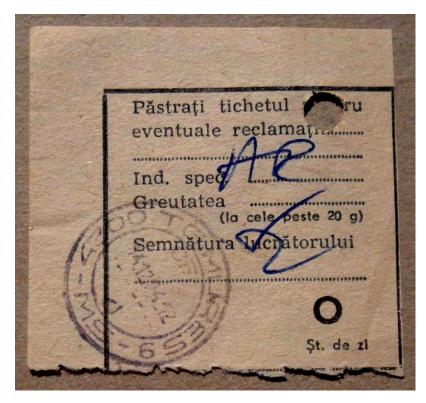
### C. Consequeuces

- 1) In politics: we can forecast the general collapse of the one-party system and the stability of occidental democracy
- 2) In philosophy: we can cast off idealism, the religious doctrines and assert the accomplishments of dialedical materialism
- 3) In physics: we can say that: the photon has a mass; tahions exist but cannot spread at an infinitive velocity; any "elementary particle can be disintegrated; the unification of the four fundamental forces is possible.
- 4) In mathematics; we can lay the foundation of a mathematics based on the principle of relation.
- s) In astronomy: we can arrive at the conclusions that: the universe (pseudo-concept) has unbounded dimensions; black hole doesn't develop into the state of the absolute element but towards stabilitation; it emits tahions and its disjutegration is possible.

Alonjoin Istrain

Original of the **Receipt** No. 5032 issued by the Post Office No. 9 in Târgu Mureş (Romania) on 14 december 1994, around 55 millimeters long:







# SCIENCE

4 January 1995

Dr. Istvan Adorzan Str. 22 Decembrie NR 25, AP 10 4300 T.G Mures ROMANIA

Dear Dr. Adorzan:

Thank you for sending your paper to SCIENCE for consideration. I regret to say that it is not the sort of work we publish. Therefore, we are returning the manuscript to you so that you may submit it elsewhere.

Sincerely,

Monica M. Bradford
Managing Editor
(CK)

MMB/ck Enclosure

Headquarters

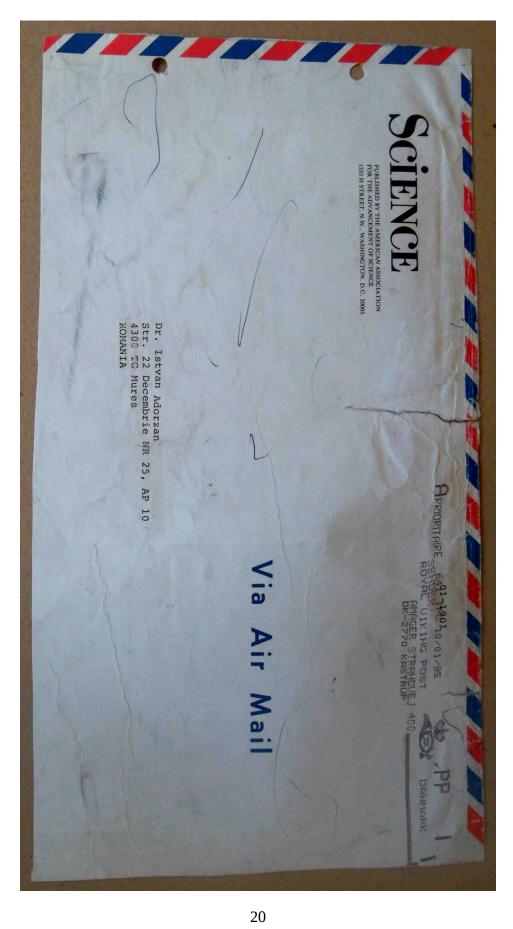
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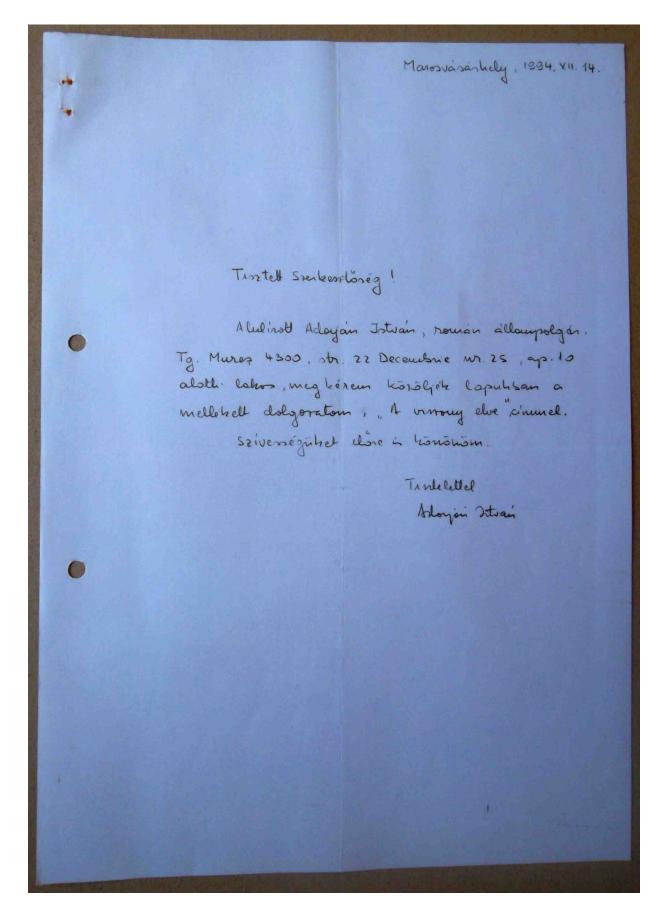
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# A viszony elve

Mottd: "Kölcsönhatds az első, ami szeműnk elé
kerül, ha a mozgó anyagot vesszűk szemügyre. Ennek a kölcsönhatdsnak a megismerésénél tovább vissza nem mehetűnk
merthát emögött már nincs semmi megismernivaló."

Friedrich Engels

## A. Bemutatas

Ha szemügyre veszönk valamit, ket lényeges jellegzetességet állapítonk meg: ez a valami rendster, á vgyanakkor egg másit rendszer eleme, vagy azzá válhat.

A viszonyt mint viges számú rendszer komplementáris jellegű, állandósági-változékonysági állapotát határozhatjuk meg.

Ha meghatározzuk a véges számú rendszer között fennálló viszony komplementáris aspektusát:

2 hol: & - véges halmaznak tekintett rendszer \* 9 - a vistony állandósági aspektusa

<sup>\*</sup> A viszony elvének semmi lényeges köze nincs Niels Bohr komplementarités elvénez.

<sup>\* +</sup> Nem a rendster elemeinele halmaterd van sto.

J-2 vistory változékonysági aspektusa i-a rendsterek stáma, 2 = i = 00 meg kaphatjuk a vistory képletét:

Ha a (3)-25 Lépletet 22 & rendszerekre is 21/21/mazzok, és éltalánosítunk:

$$\mathcal{R}_{m} = U(\mathcal{R}_{m-1})_{i} = \mathcal{G}_{m} \cup \mathcal{J}_{m}$$
 (4)

2 melyben: n- & stemügyre vett vistory stritte, n EZ

Etaltal felépíthetjük a lét egy képét, amely szerint ez viszony szerűen bontakozik ki, végtelenül függő legesen els végtelenül vízsnintesen, mint végtelen számú végesség.

Ha a vistory illandosigi és valtorékonysagi aspektisát a rendszerek számának függvényeként fejerrűk ki:

$$S = f(i)$$
 (5)  $I = f(i)$  (6)

amely ben: S - a vistory allandosagi aspektusanak tüggvénye

I - a vistony valtozékony sági aspektusának függvénye i - a rendsterek stáma, i EN

felirhatjuk:

$$\lim_{k \to \infty} S = 0 \qquad \lim_{k \to \infty} I = \infty \quad (4)$$

$$lim 5 = \infty$$
  $lim I = 0 (4)$ 

A (7)-2 e's 2 (8)-25 kepletelesől követkerik,

hogy a végtelen számú elemből álló "rendezer" (az abszolút rendezer, az abszolút kilönbség és különféleség), valamint az egy elemből álló "rendezer"
(22 abszolút elem, az abszolút azonosság és egység)
nem létezik, is nem létezhet. Bármely rendezernek
véges számú, legkevesess két eleme van. Bármely
rendezer hasonlít bármely más rendezerhez, a ugyanakkor különbözik is attól. Nem létezik két teljesen egyforma vagy teljesen különböző rendezer.
Bármely rendezer egység a különféleségsen.

A logikai vistory sajátos esetében -amikor a figyelembe vett vendsterek fogalmak - a (4) -es képlekek a lét filozófiai kategóriáját (22 abstrolót vendster fogalmát) a (8)-as képlekek pedig a pont matemati kai fogalmát (22 abstrolót elem fogalmát) jelölik Eten fogalmákat üves, valamint végtelen tartalmok miatt álfogalmáknak tekinthetjük. Ezek nem telelnek meg egyetlen rendsternek sem, ataz nem tükrönik a valóságot, jöllehet nagyon hastnosnak bironyultak.

My modon à (7)-es és à (8)-as képletet à léterénem léteré, l'enetségés - l'enetetlen, re lativ-abspolut, megismerheté - megismenhetetlen, megistheté-megisthetetlen, rendszerszerű - rendszerszerűtlen, vistonyszerű ruistonyszer rütlen határzit mutatják.

A dialethtus materializmus morgastan levo anyaga a vistony nak felel meg. Az anyag a vistony allandosági, a morgás pedig a váltorékonysagi aspektusa.

# B. Megerdsite's

Úgy tekinthetjük, hogy at asztronómia, a biológia i a fizika és a többi tudományok által myultott, a kvarkoktól a galaxis rajokig terjedő, rendezerszerű kép igazolia a viszony elvét.

Egy matematikai megerősítést is kaphatunk, ha pontosan meghatározzuk az (s)-ös és a (6)-os képleteket

Frlordjær sikon a (7)-es es a (8)-as képlekk egy önmegerðsikist mydjtanak, ezdítal kremelvón a vistony elvének alapvelő jellegét.

# C. Kovetkezmények

1) A politikaban: előrelálhatjuk az egy párt alkotta politikai "rendererek" összeomlását els a myugati demokráciák tartósságát.

2) A filozófiában: elvethetjük az idealizmust, a vallási tanokat és érvényesíthetjük a dialektikus materializmus vívmányait

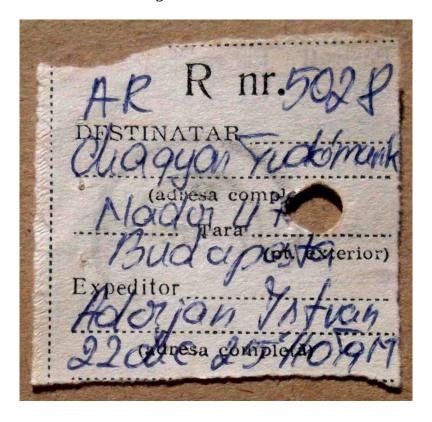
3) A finkaban: kyelenthetjük: a foton tomeggel rendelkenik; a tahionok léternek, de nem tenjedhemeh veigtelen nagy sebességgel; bármelyit "elemi"restecske tewontható; a négy alapvelő erő egyesitése lehetséges

4) A matematikaban: megalapozhatunk

telésre juthatunk hogy: a világ egyeten (allogatom) méreten végtelenek; a felete lyuk nem az abstrolut elem, hanema kiegyen sollyotódás álla pota felé fejlődik, táhionokat bo-csát ki és fellomilása lehelséges.

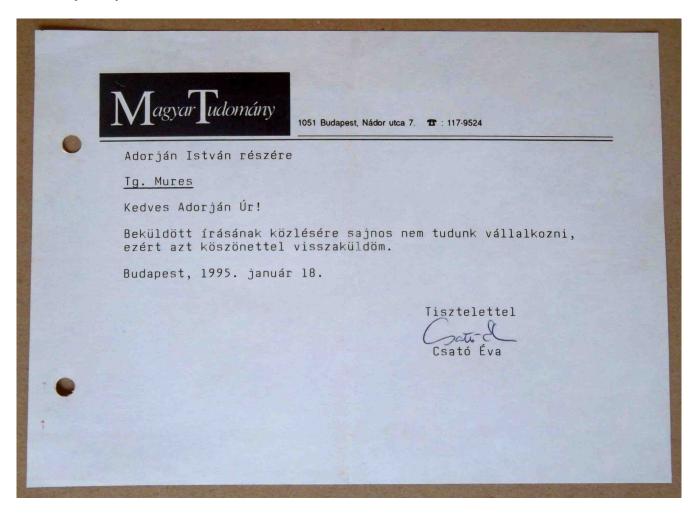
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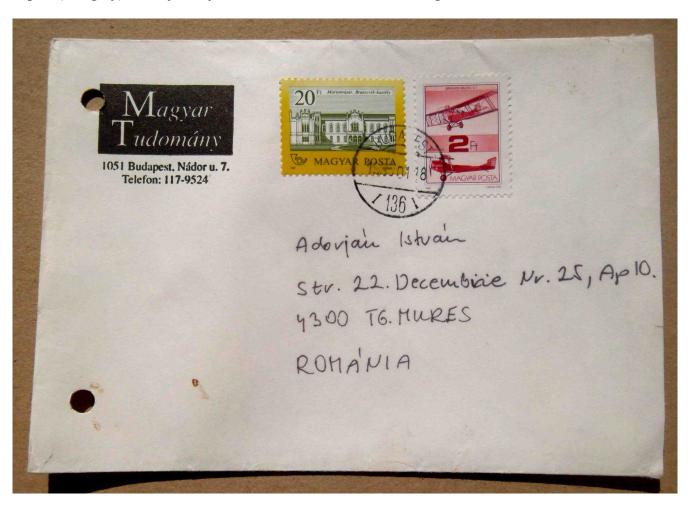
Original of the <u>Answer</u> to me of Magyar Tudomány [Hungarian Science] in Budapest (Hungary) dated 18 january 1995, of A5 format:

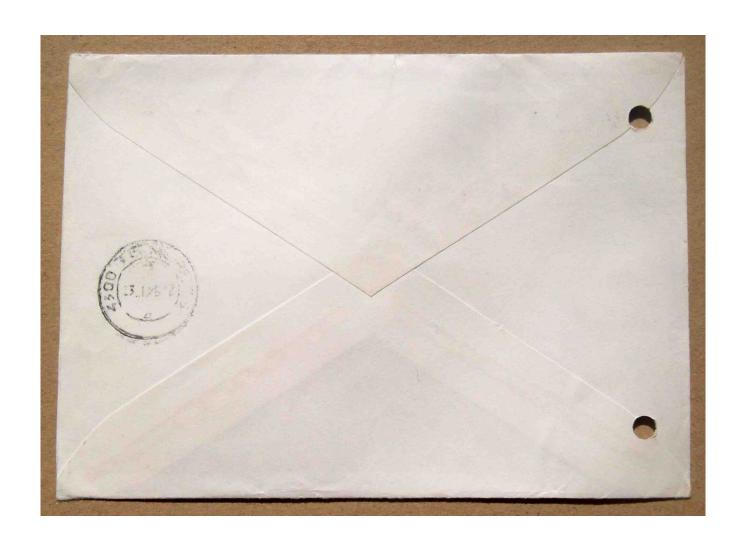


**Partial translation from the hungarian language:** ... / Dear Mr. Adorján, / We regret to say that we cannot embark on the publication of your writing sent in, therefore I send it back with thanks.

This answer is at the same time a casting before the shadow of the repulsion also of my "writing" about my four attempts to illegally flee the Socialist Republic of Romania. That became four books till 1996. The first one segregated already by around june 1995. Some documents relative to its repulsion are contained in the publication entitled "My Restrained Asylum Documents and Their Restraint".

Original of the **Envelope** of the letter sent to me by Magyar Tudomány [Hungarian Science] in Budapest (Hungary) on 18 january 1995, around 160 millimeters long:





Carbon-copy of my **Request of Publication** to Revista de Filosofie [Journal of Philosophy] in Bucharest (Romania) of 14 december 1994, of A4 format:

Shuate redade,

Subsemuelle Adorjan Istvan, domakat in Tg. Muner, sh 22 December un 25, ap. 10, va rog sa publicate in revisto Dus. lucioreo meo intulata "Punajud relata".

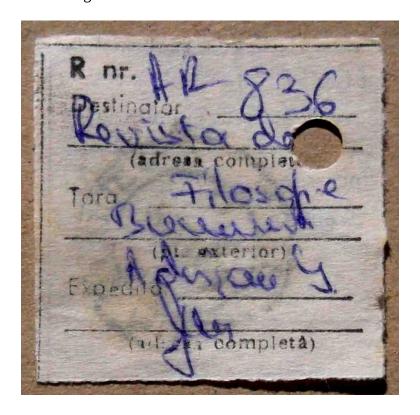
Nutresc convingeres cà acesto va juco un rol important in repuneres in dieptuni a acelei plorofii care constitue o pale importanto a 
acoli plorofice românesti si care dupé mésusores 
comunismulai in aceasto regime and a fot, 
in mod nediept, discreditato.

Vi mulfumese autra pat.

Tg. Munos, la 14 décembre, 1994 Cu stime Abrija stra "I harbor the conviction," was I writing on 14 december 1994, "that this [my philosophical theory] shall play an important role in the 're-establishment in the rights' of that philosophy which constitutes an important part of the romanian philosophical school, and which after the collapse of the communism in this region I think was unjustly discredited."

So, at that time I was relatively optimistic and naive. I could have been right if I had had to do just with philosophers. But I had to do just with national secret political organizations. And they were not interested at all, moreover they were counter-interested in the "re-establishment in the rights" of dialectical materialism. The lack of the answer of Revista de Filosofie is a further expression of that counterinterest.

Original of the **Receipt** No. 836 issued by a Post Office in Târgu Mureş (Romania) on 14 december 1994, around 40 millimeters long:





Original of the <u>Acknowledgement of Receipt</u> No. 836 of the Post Office No. 3 in Târgu Mureş (Romania) dated 19 december 1994, around 110 millimeters long:

		REVISTA DE FILOSOFIE
ă de:	Expeditor cu adresa destinatarului	(Numele și prenumele sau întreprinderea) Str. BD SCHTU MAGUZEANU 1 Bloc Scara Etaj Apartament Sectorul Codul +0 C2 G Localitatea BUCUREST I Județul
Se completează	Destinatarul	Confirmăm primirea  (Semplura destinalarului)  Calitatea primitorului  (Gradul de rudeni, delegat împuterpicit)  data primirii  16 12 9 4
	Lucrătorul P.T.T.R.	Motivarea nedistribuirii trimiterii  A.R.  Semnătura lucrătorului P.T.T.R.  de zi a olistuiu căre înapoiază confirmarea
		TIPOMUR Tg. Mureş 200.000 exp.

		CONFIRMARE DE PRIMIRE
Se completează de:	Expeditor cu adresa sa pentru înapoierea confirmării	ADORDAN ISTVAN  (Numele și prenumele sau întreprinderea)  Str. 22 DECEMBRIE Nr. 25 Bloc  Scara Etaj Apartament 10  Sectorul Codul 4300  Localitatea TG MURES  Județul
	Lucrătorul P.T.T.R.	Felul trimiterii

Carbon-copy of my **Request of Publication** to Editura Academiei Române [Publishing House of the Romanian Academy] in Bucharest (Romania) of 14 december 1994, of A4 format:

Cenere de publicare Stimolo redacte, Subsemuated Adayan Istvan, domalat in Tg. Munes, st. 22 Decembre un. 25, ap. 10 alothrel va trunt luc. rener mes intetulato "Principal relation" en ruganin. tea de-a o publico in publicatule Dvs. avand in vedere implicatule sale stinglifice (politologice, fince. unalemetrice, astronomice). Và multumesc authorpet. a stime Tg. Murez, 16 decausare, 1994 Adorján



## Principiul relatiei

Moto: "Interacționea este prima care ni se înfățișează când considerăm materia în mișcare. No potem merge mai departe de conoașterea acestei interacționi, tocmai fiindcă dincolo de eal no mai este nimic de conoscut!"

Friedrich Engels

## A. Prezentare

Dacă considerăm ceva, constatăm dovă caracteristici esențiale : acest ceva este un sistem și, în același timp, este sau poate deveni un element al altui sistem.

Putem defini relatia ca fiind o stare cu caracter complementar\* de stabilitate - instabilitate a unui numar finit de sisteme.

Daca determinam espectele complementere ale relatiei între un numar finit de sisteme cu formulele:

In care : & - sistem considerat omultime finità

<sup>\*</sup>Principiul relatiei nu are nimic esential în comun cu principiul complementarității al lui Niels Bohr \*\* Nu este vorba despre multimea elementelor sistemului.

9-aspectul stabilității relației

J-aspectul instabilității relației

i - numărul de sisteme, 2 = i = ∞

putem obține formula relației:

$$R = U \mathcal{E}_i = \mathcal{G}UJ$$
 (3)

Daca aplicam formula (3) și sistemelor &; și generalizăm, obținem:

$$R_{m} = U(R_{m-1})_{i} = \mathcal{G}_{m} U \mathcal{J}_{m}$$
 (4)

în care: n- nivelul relației considerate, nez

Prin aceasta putem construi ormagine a existenței care ne apare astțel cățiind desfă surată relational, infinit pe verticală și infinit pe orizontală ca o infinitate de finități.

Exprimand functional aspectele stabilitații și instabilității relației în raport cu numarul de sisteme:

$$S = f(i)$$
 (5)  $I = f(i)$  (6)

în care: S - funcția aspectului stabilității relației I - funcția aspectului instabilității relației i - numărul de sisteme, i en

si trecand la limità, ostinem:

$$\lim_{i \to \infty} S = 0 \qquad \lim_{i \to \infty} I = \infty \qquad (7)$$

$$\lim_{i \to \infty} S = \infty \qquad \lim_{i \to 1} I = 0 \qquad (8)$$

$$\lim_{i \to 1} S = \infty \qquad (8)$$

Din formulele (7) și (8) rezultă că "sistemul" cu un număr infinit de elemente (sistemul absolut, deosebirea și diversitatea absolută), respectiv "sistemul" cu un singur element (elementul absolut, identitatea și" unitatea absolută) nu există și" nu pot exista. Orice sistem posedă un număr finit, cel puțin două elemente. Orice sistem se aseamană cu și se deosebește de oricare alt sistem, în același timp Nu există două sisteme absolut identice sau absolut diferite. Orice sistem este o unitate în diversitate.

În cazul particular al relației logice - atuni deci când sistemele considerate sunt noțiuni - formulele (+) reprezintă categoria filosopică de existență (conceptul sistemului absolut) iar formulele (8) indică noțiunea matematică de punct (conceptul elementului absolut). Aceste concepte, datorită conținutului lor vid, respectiu infinit, le putem considera ca fiind pseudo concepte. Ele nu corespund nici unui sistem, adică nu reflectă realitatea, deși s-20 dovedit a fi foarte utile.

in acest fel formulele (x) si (8) ne arata ilmitele existent -nonexistent, posibil - imposibil, relativ-absolut, cognoscibil - incognoscibil comprehensibil, sistemic - asistemic, relational - arelational.

Materia in miscare a materialismului dialectic corespunde relatici. Materia si miscarea corespund aspectelor stabilității, respectiv

## B. Coroborare

Putem considera ca imaginea sistemica oferità de fizica, brologie, astronomie si celelalte stinte, care se extinde de la quarci si pana la roivrile de galaxii, confirma principiul relatiei.

O coroborare matematica putem obtine des ca determinam exact formulele (5) \$1(6).

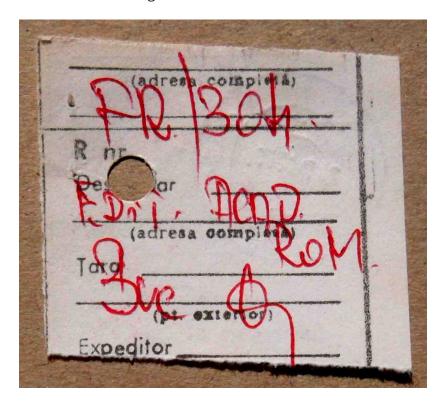
Pe plan tilosofic formulele (x) și (x) ofera o auto corosorare relevând prin aceasta caracterul fundamental al principiului relației.

# C. Consecinte

- n) În politică: putem prevedea destrâmarea generală a "sistemelor politice cu un singur partid qi stabilitatea democrației occidentale
- 2) În filosofie: putem combate idealismul, dogmele religioase și afirma cuceririle materialismu-lui dialectic.
- 3) În fizică: putem efirma că: fotonul are masă; tahionii există dar no se pot deplasa cu viteză infinită; orice particulă "elementară poate fi dezintegrată; superunificarea forțelor fundamentale este posibilă
- 4) În matematica, putem fundamenta omatematica bazzta pe principiul relatiei
- (pseudoconcept) are dimensioni infinite; gaura neagra nu evolvează către starea de element absolut ci tinde să se echilisteze, emite tahioni iar
  dezintegrarea ca este posibilă.

Alorjan Ital

Original of the **Receipt** No. 304 issued by the Post Office No. 5 in Târgu Mureş (Romania) on 16 december 1994, around 50 millimeters long:



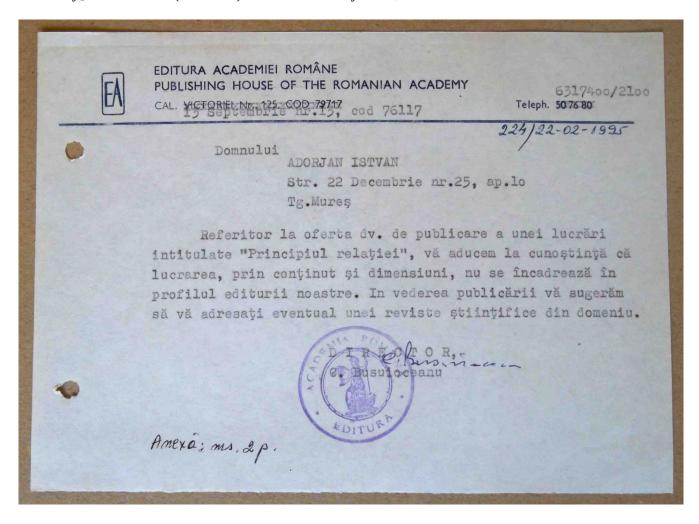


Original of the <u>Acknowledgement of Receipt</u> No. 303 issued by the Post Office No. 5 in Târgu Mureş (Romania) after 20 december 1994, around 110 millimeters long:

	Expeditor cu adresa destinatarului	(Numele și prenumele sau întreprinderea)  Str. CALEA NICTORIE Nr. 125 Bloc Scara Etaj Apartament	
ză de:		Sectorul Codul 79717 Localitatea BUCUREST!  Județul	
Se completează	Destinatarul trimiterii	Confirmăm primirea (Semnătura destinatarului)  Calitatea primitorului (Gradul de rudeni, delegat împuternicit)  data primirii	
	Lucrătorul P.T.T.R.	Motivarea nedistribuirii trimiterii  AR  Semnătura lucrătorului P.T.B	

	CONFIRMARE DE PRIMIRE
Se completează de:  - Lucrătorul Expeditor cu adresa sa pentru înapoierea confirmării	(Numele și prenumele sau întreprinderea)  Str. 22 DECEMBRIE Nr. 25 Bloc  Scara Etaj Apartament Sectorul Codul 3  Localitatea 5 MARIE Prezentat la Oficiul P.T.T.R. la data de Semnătura oficiantului de la prezentare  Cod 29-1-29; A6, 12

Original of the <u>Answer</u> to me of Editura Academiei Române [Publishing House of the Romanian Academy] in Bucharest (Romania) dated 22 february 1995, of A5 format:



**Partial translation from the romanian language:** ... [Registration Number:] 224 of 22 february 1995. / ... / Relative to your offer of publication of a paper entitled "The principle of relation," we bring to your knowledge that the paper, through content and dimension, does not fit in the profile of our publishing house. In view of publication, we suggest you to possibly address a scientific journal of the field.

This Answer is doubly cynical. First, through the word "scientific," it reflects the view — or rather the interest — that my theory is not philosophical. Second, through the word "of the field," it further suggests that my theory is not only "scientific," but there was also identified a concrete "scientific" field to which it appertains. Of course, it was not named, because it could not be named, simply because it does not objectively exist, it exists only in the interests of the romanian national secret political organization.

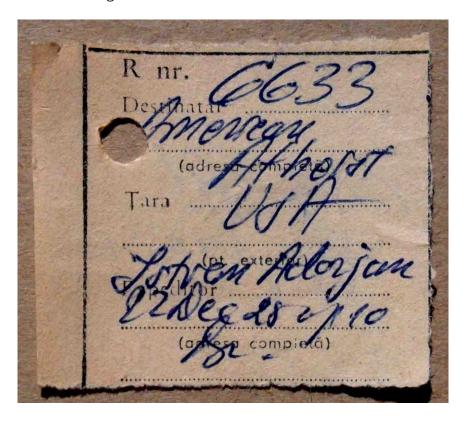
Further, this cynicism of the Answer ensued in spite of the fact that I referred to the philosophical character of my theory by affirming that my motivation of submitting the paper was "its scientific implications (political, physical, mathematical, astronomical)". This indicates a political interference into the publication — namely the non-publication — process of my philosophical theory.

Original of the **Envelope** of the letter sent to me by Editura Academiei Române [Publishing House of the Romanian Academy] in Bucharest (Romania) on 24 february 1995, around 160 millimeters long:





Original of the **Receipt** No. 6633 issued by a Post Office in Târgu Mureş (Romania) on 11 january 1995, around 55 millimeters long:





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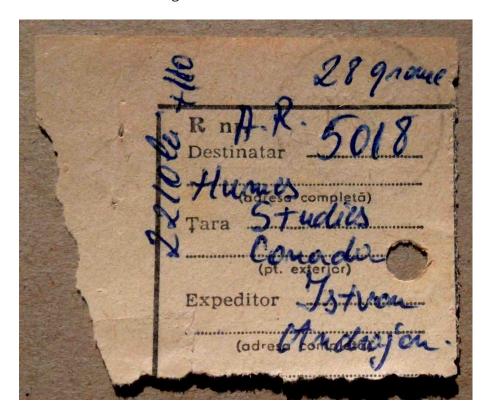
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Carbon-copy of my **Request of Publication** to Hume Studies in Salt Lake City (Utah, USA) of 9 january 1995, of A4 format:

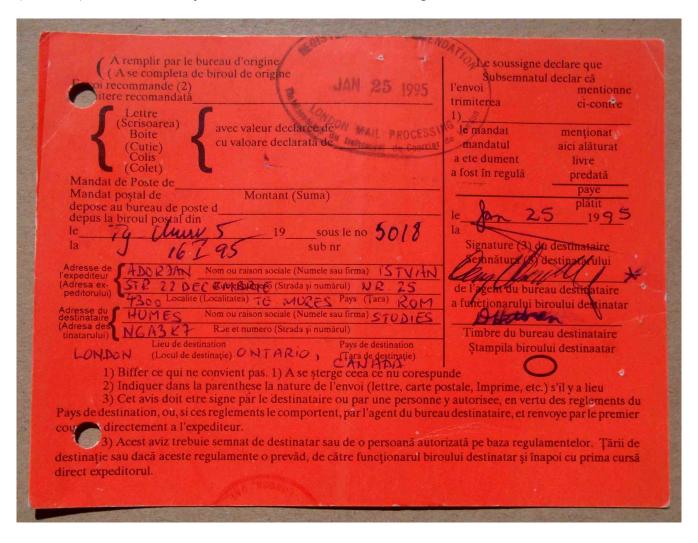
ISTVAN ADDRZAN STR. 22 DECEMBRIE NR 25/10 4300 TG. MURES ROMANIA January 3, 1995 Dean editors, The undersigned Istvan Adojan, dweller of Tg. News, 25 December 22 nd street, I place at your disposal my paper entitled "The prinaple of relation" with the request to publish it. Thank you in advance Your sourcedy. Adorjan Intrain

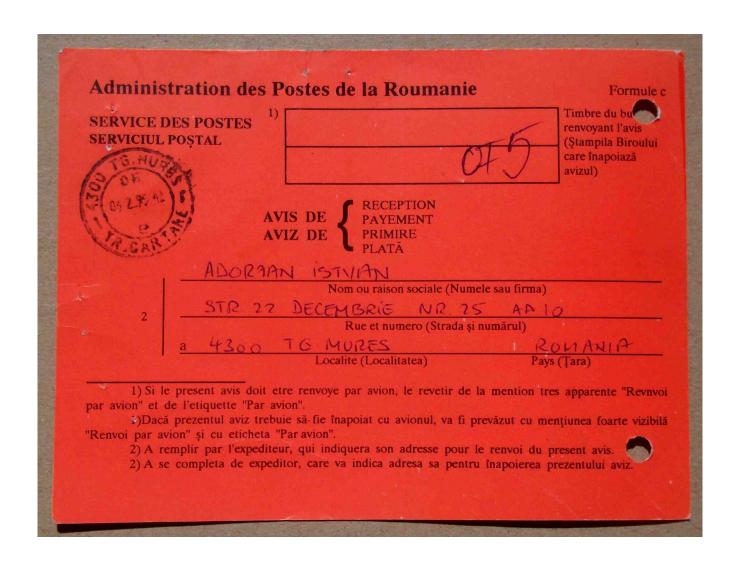
Original of the **Receipt** No. 5018 issued by the Post Office No. 5 in Târgu Mureş (Romania) on 16 january 1995, around 60 millimeters long:



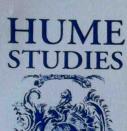


Original of the <u>Acknowledgement of Receipt</u> No. 5018 of the Post Office No. 5 in Târgu Mureş (Romania) dated 09 february 1995, around 145 millimeters long:





Original of the first <u>Answer</u> to me of Hume Studies in Salt Lake City (Utah, USA) dated 8 march 1995, of US Letter format:





A Publication of The Hume Society



Don Garrett

Philosophy Department 338 Orson Spencer Hall University of Utah Salt Lake City Utah 84112 USA

Phone (801) 581-8161 FAX (801) 585-5195 e-mail hume@cc.utah.edu

Editors Don Garrett William Edward Morris

Editorial & Business Office 338 Orson Spencer Hall University of Utah Salt Lake City Utah 84112 USA Phone (801) 581-8161 FAX (801) 585-5195 March 8, 1995

Professor Istvan Adorjan STR. 22 DECEMBRIE NR. 25 4300 TG. MURES ROMANIA

Dear Professor Adorjan:

Hume Studies has received your manuscript, "The Principle of Relation." We are in the process of reviewing the paper and will inform you of our decision as soon as we are able.

Thank you for submitting the manuscript.

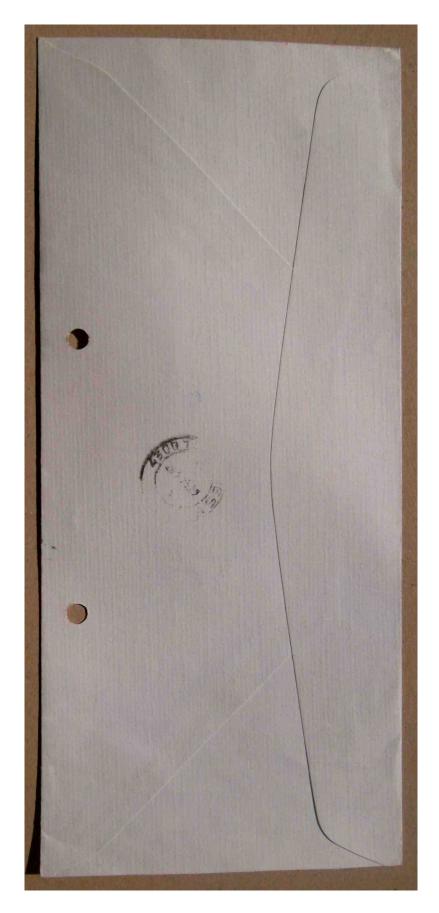
Sincerely yours,

Own Harrett

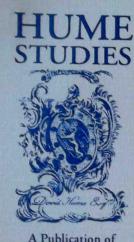
Don Garrett

The title "professor" was a better qualification for the existence principle of relation.
Original of the <b>Envelope</b> of the first letter sent to me by Hume Studies in Salt Lake City (Utah USA) on 10 march 1995, around 235 millimeters long:









A Publication of The Hume Society April 2, 1994

Professor Istvan Adorjan STR. 22 DECEMBRIE NR. 25 4300 TG. MURES ROMANIA

#### Dear Professor Adorjan:

We have now received the reports from the referees to whom your article, "The Principle of Relation," was sent as part of our regular procedure of blind reviewing.

Due to the volume of articles submitted, we are able to accept fewer than ten percent of all submissions for publication. We regret to inform you that, based on the examination of the editors, we are unable to publish your article in Hume Studies.

Thank you again for giving us the opportunity to examine your paper.

Sincerely yours,

Don Garrett

#### Don Garrett

Philosophy Department 338 Orson Spencer Hall University of Utah Salt Lake City Utah 84112 USA

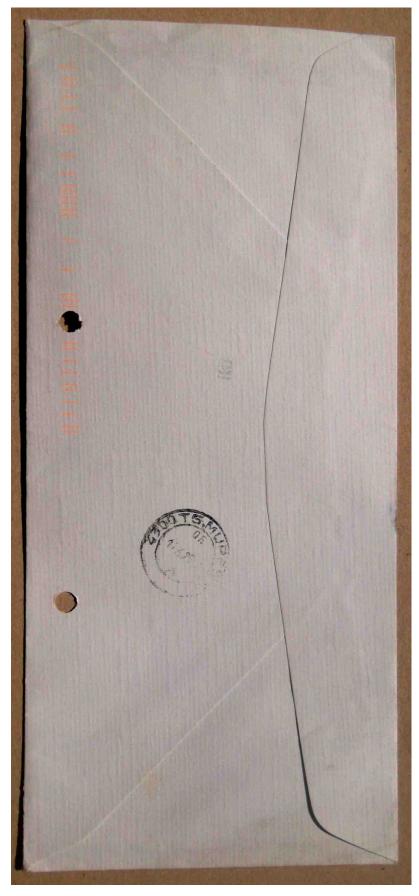
Phone (801) 581-8161 FAX (801) 585-5195 e-mail hume@cc.utah.edu

Editors
Don Garrett
William Edward Morris

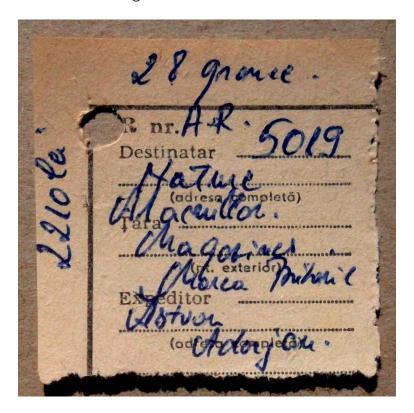
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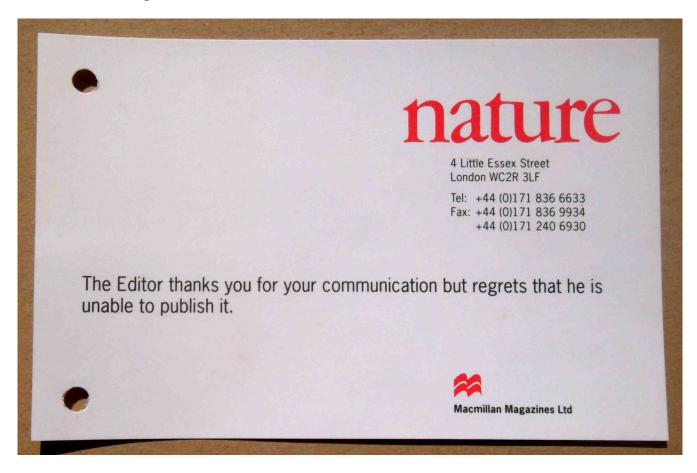


Original of the **Receipt** No. 5019 issued by the Post Office No. 5 in Târgu Mureş (Romania) on 16 january 1995, around 50 millimeters long:





Original of the <u>Answer</u> to me of Nature in London (United Kingdom) of [february] 1995, around 155 millimeters long:



This Answer creates the appearance of being personal in the entity having refused the publication: "he," the "Editor" took the negative decision, and not a group pf persons, moreover, not of will, but as a result of inability. In this way, it in advance denied in 1995 my later and present hypothesis and conviction that the political will of the English national secret political organization was in the background of this decision.

Further — probably in order to make the possible inquiries more difficult — the "Editor" was not so personal to provide name and signature, as it is usual on such occasions. "He" also failed to date the Answer. Neither the Envelope contains a date. And there is no evidence of what article exactly "he was unable to publish".

The above aspects can be understood: who should "save the Queen" if there were no "God"? How could the English national secret political organization "save" its remaining monarchy without the mask of "God"?

Original of my **Manuscript** sent to Nature in London (United Kingdom) on 16 january 1995, of A4 format:

### The Principle of Relation

Epigraph: "Interaction is the first that appears to us when considering matter in movement.

We cannot go beyond the knowledge of this interaction, just because there is nothing to know."

Frederick Engels

### A. Presentation

characteristics that something is a system and, at the same time, it is or can become an element of another system.

We can define relation as being a state of complementary character of stability - instability of a finite number of systems.

Determining the complementary aspects of relation among a finite number of systems with the formulas:

$$g = \bigcap g$$
; (1)  $J = \bigcap g$ ; (2)

in which: &- system considered a finite congeries\*\*

Y-aspect of stability of relation

J-aspect of instability of relation

i-number of systems, 2 < i < 00

\*The principle of relation has nothing essential in common with the principle of complementarity of Niels Bohr. \*\* That is not the congeries of elements of system. we can obtain the formula of relation:

Applying the formula (3) to systems &: and generalizing, we obtain:

$$\mathcal{R}_{n} = \bigcup_{i \in \mathbb{N}} (\mathcal{R}_{n-1})_{i} = \mathcal{G}_{n} \cup \mathcal{J}_{n}$$
 (4)

in which: n-level of relation considered, n & Z

By this means we can build up an image of existence which in this way emerges to us as being unfolded relation-likely, infinitely on the vertical and infinitely on the horizontal, as an infinity of finitudes.

Taking the stability and instability aspects of relation as functions of the number of systems:

$$S = f(i)$$
 (5)  $I = f(i)$  (6)

In which: S-aspect of stability of relation as a function I-aspect of instability of relation as a function i-number of systems, i  $\in \mathbb{N}$  and resorting to limit, we obtain:

$$\lim_{i \to \infty} S = 0 \qquad \lim_{i \to \infty} I = \infty \qquad (7)$$

$$\lim_{i \to \infty} S = \infty \qquad \lim_{i \to 1} I = 0 \qquad (8)$$

$$\lim_{i \to 1} S = \infty \qquad \lim_{i \to 1} I = 0 \qquad (8)$$

It results from the formulas (x) and (x) that the "system" of an infinite number of elements (the absolute system, the absolute difference and diversity) as well as the "system" of a single element (the absolute element, the absolute identity and unity) don't exist and may not exist. Any system possesses a finite number of elements, at least two ones. Any system

bears a resemblance to any other system and, at the same time, differs from it as well. Two completely identical or completely different systems don't exist. Any system is a unity of diversities and in diversity.

In the particular case of logical relation - when the considered systems are concepts - the formulas (f) represent the philosophical category (prediament) of existence (the concept of the absolute system) and the formulas (8) denote the mathematical idea of point (the concept of the absolute element). Because of their empty, as well as infinite content (intension), and because of their empty sphere (extension) we can consider these concepts as being pseudo-concepts. They don't correspond to any system, i.e. don't reflect reality, although proved to be very expedient.

In this manner the formulas (7) and (8) show the verges of existent - non-existent, possible - impossible, relative - absolute, cognoscible - incognoscible, comprehensible - incomprehensible , systemic - non-systemic, relational - non-relational.

Matter in movement of dialectical materialism corresponds to relation. Matter is the aspect of stability and movement is the aspect of instability of relation.

#### B. Corroboration

We can consider that the systemic image offered by physics, biology, astronomy and the other sciences, that extends from quarks to clusters of galaxies, confirms the principle of relation.

We can obtain a mathematical confirmation when determining exactly the formulas (5) and (6).

On the philosophical field the formulas (1) and (8) offer a self-confirmation, in this way stressing

the fundamental character of the principle of relation C. Consequences

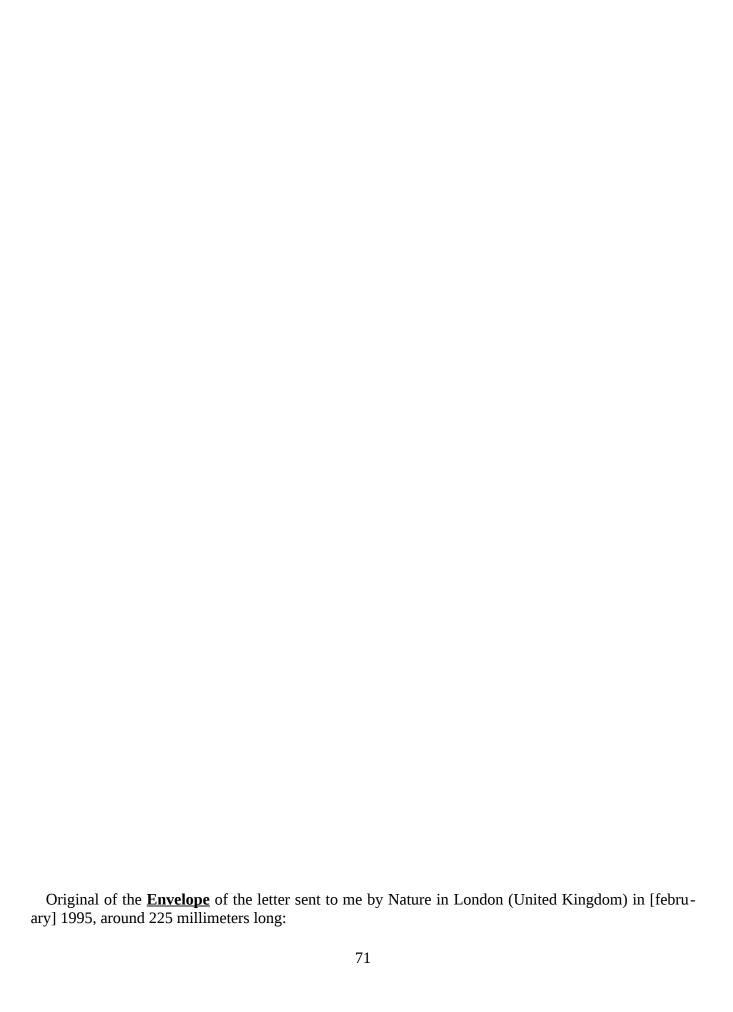
1) In politics: we can forecast the general collapse of the one-party 'system' and the stability of occidental democracy

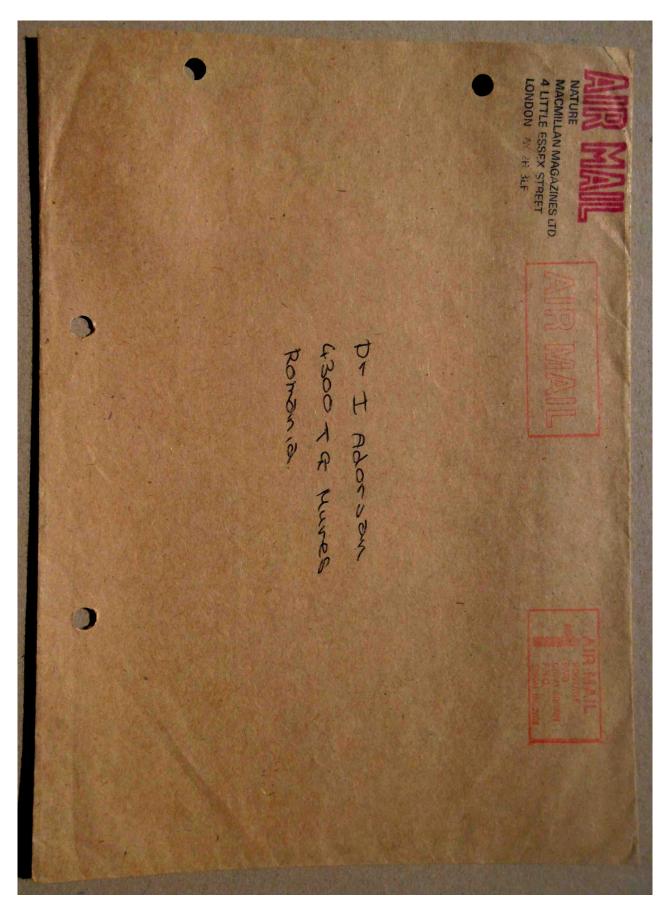
2) In philosophy: we can cast off idealism, the religious doctrines and assert the accomplish - ments of dialectical materialism

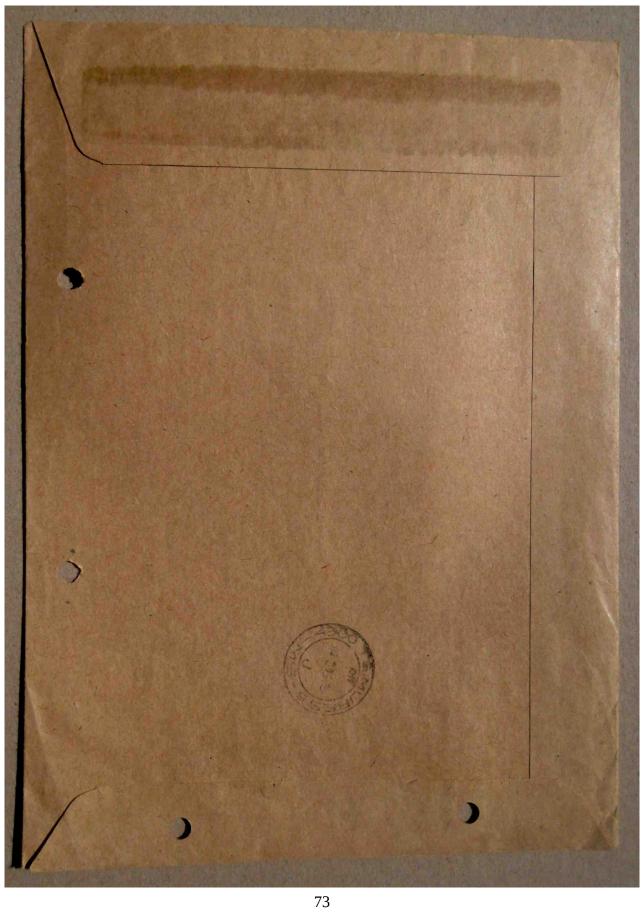
an infinitive velocity; any "elementary" particle can be disintegrated; the unification of the four fundamental forces is possible

4) In mathematics; we can lay the foundation of a mathematics using the principle of relation

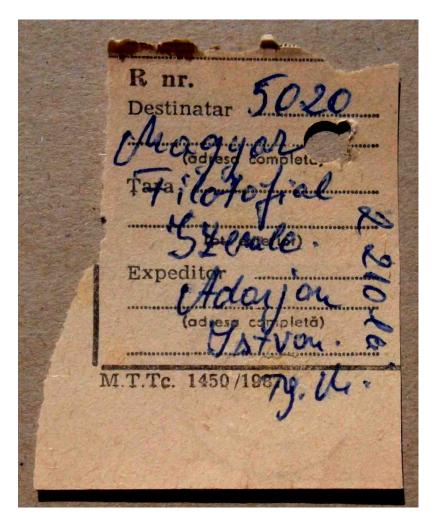
s) In astronomy: we can arrive at the conclusions that: the universe (pseudo-concept) has unbounded dimensions; black hole doesn't develop into the state of the absolute element but towards stabilization, it emits tahions and its disintegration is possible.

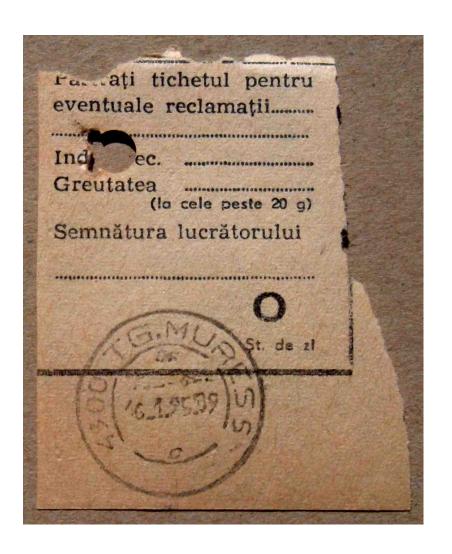






Original of the **Receipt** No. 5020 issued by the Post Office No. 5 in Târgu Mureş (Romania) on 16 january 1995, around 40 millimeters wide:





Original of the <u>Acknowledgement of Receipt</u> No. 5020 of the Post Office No. 5 in Târgu Mureş (Romania) dated 28 january 1995, around 145 millimeters long:

A remplir par le bureau d'origine ( A se completa de biroul de origine Envoi recommande (2) iltere recomandată  Lettre (Scrisoarea) Boite (Cutie) Colis	Le soussigne Subsemnatu l'envoi trimiterea  1) le mandat mandatul a ete dument	mentionne ci-contre  mentionat aici alăturat livre
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1) Biffer ce qui ne convient pas. 1) A se sterge ceea ce nu corespu  2) Indiquer dans la parenthese la nature de l'envoi (lettre, carte p  3) Cet avis doit etre signe par le destinatier ou par une personne	nde ostale, Imprime, etc v autorisee, en vert	alui destinaatar
Pays de destination, ou, si ces reglements le comportent, par l'agent du burea courrier directement a l'expediteur.  3) Acest aviz trebuie semnat de destinatar sau de o persoană autor desunație sau dacă aceste regulamente o prevăd, de către funcționarul biro direct expeditorul.	rizată pe baza regul	amentelor, Fării de

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2		Rue et numero (St		
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		Localite (Localitatea)		(Ţara)
par avion" et d 1)Dacă	le l'etiquette "Par avior prezentul aviz trebuie ion" și cu eticheta "Pa	să fie înapoiat cu avionul, r avion".		nțiunea foarte vizibi

Original of the <u>Answer</u> to me of Magyar Filozófiai Szemle [Hungarian Philosophical Review] in Budapest (Hungary) dated 3 march 1995, of A4 format:

#### MAGYAR FILOZÓFIAI SZEMLE

A MAGYAR TUDOMÁNYOS ARADÉMIA FILOZÓFIAI BIZOTTSÁGÁNAK FOLYÓIRATA BUDAPEST V., SZEMERE U. 10.

Budapest, 1995. március 3.

István <u>Adorján</u> Str 22 Decembrie Nr 25 Ro-4300 Tirgu Mures, Romania

Tisztolt Adorján ur!

Boküldött vázlatát sajnos nem tudjuk közölni. A legesekélyebb mértékben sem felel meg egy filozófiai tanulmány tartalmi és formai követelményeinek. Mkintva, hogy kéziratos, kivételesen vissza is küldjük.

Amennyiben segitségre lenne szükséges az lenne a legegyszerübb, ha a kolozsvári egyetem filozófiai tanszékéhez fordulna. Ott román és magyar anyanyelvű kollégák is bizonyára segitenének Önnek. Tisztelettel

Conday L. Jum

Lendvai L. Ferenc felelős szerkesztő

75,1513 Akadémiai Ny.

**Partial translation from the hungarian language:** Hungarian Philosophical Review / The journal of the Philosophical Committee of the Hungarian Scientific Academy ... / Dear Mr. Adorján, / We are regretfully not able to publish your sent-in sketch. Neither in the smallest measure it meets the content and formal requirements of a philosophical essay. Regarding that it is hand-written, we exceptionally send it back. / If you needed help, it were the simplest for you to turn to the philosophical chair of the university in Cluj. There, colleagues of romanian and hungarian mother tongue as well would certainly help You. / Yours sincerely, / ... responsible editor.

This text creates the following main appearances: 1) they are not not willing, but "not able" to publish my paper; 2) my paper is a "sketch," so it "neither in the smallest measure meets the content and formal requirements of a philosophical essay;" 3) with my work, I would not provide, but "need help;" 4) there is no essential difference between the hungarian and the romanian "colleagues". This last appearance contains an inner contradiction: it pretends to distinguish where it pretends to be no distinction.

Original of my **Manuscript** sent to Magyar Filozófiai Szemle [Hungarian Philosophical Review] in Budapest (Hungary) on 16 january 1995, of A4 format:

# A viszony elve

Motto: "Kölcsönhatds az első, ami szeműnk elé kerül, ha a mozgó anyagot vesszük szeműgyre. Ennek a kölcsönhatdsnak a megismerésénél tovább vissza nem mehetűnk merthát emőgött már nincs semmi megismernivald."

Friedrich Engels

## A. Bemutatas

Ha szeműgyre veszünk valamit, két lényeges jellegzetességet állapítunk meg : ez a valami rendszer, és ugyanakkor egy másik rendszer eleme, vagy azzá válhat.

A viszonyt mint véges számú rendszer komplementáris jellegű\*, állandósági-változékonysági állapotát határozhatjuk meg.

Ha meghatározzuk a véges számú rendszer között fennálló viszony komplementáris aspektusait:

ahol . & - veges halmaznak tekintett rendszer \*\*

9 - a viszony állandósági aspektusa

J - a viszony változékonysági aspektusa

i - a rendsterek stama, 2 = i = 00

<sup>\*</sup> A viszony elvének semmi lényeges köze nincs Niels Bohr komplementarités elvéhez.

<sup>\* \*</sup> Nem a rendster elemeinele halmatarol van szó.

megkaphatjuk a viszony képletét

Ha a (3)-as képletet az E; rendszerekre is alkalmazzuk, és általánosítunk:

$$R_{m} = U(R_{m-1})_{i} = g_{m} UJ_{m}$$

$$(4)$$

amelyben: n - a szemügyre vett viszony szintje, n Ez Ezdltal felépíthetjük a lét egy képét, amely szerint ez viszonyszerűen bontakozik ki, végtelenül függőlegesen és végtelenül vízszintesen, mint végtelen számű végesség.

Ha a Vistony állandósági és változékonysági espektusát a rendszerek számának függvényeként fejezzük ki:

$$S = f(i)$$
 (s)  $I = f(i)$  (e)

amelyben: S - a viszony állandósági aspektusának függvénye

> I - a viszony változékonysági aspektusának függvénye

i - a rendszerek száma, i EN

felirhatjuk :

$$\lim_{i \to \infty} S = 0 \qquad \lim_{i \to \infty} I = \infty \qquad (4)$$

$$\lim_{i \to \infty} S = \infty \qquad \lim_{i \to 1} I = 0 \qquad (8)$$

A (+)-es és (8)-as képleteksől következik, hogy a végtelen számú elemből álló "rendszer" (az abszolút rendszer az abszolút különbség és különféleség), vala mint az egy elemból álló rendszer (az abszolút elem,
az abszolút azonosság és egység) nem létezik, és nem
létezhet. Bármely rendszernek véges számú leg kevesebb
két eleme van. Bármely rendszer hasonlít bármely
más rendszerhez és ugyanakkor különbözik is attól.
Nem létezik két teljesen egyforma vagy teljesen különböző rendszer. Bármely rendszer egység a különféleségben, és különféleségek egysége.

A logikai viszony sajátos esetében -amikor a figyelembe vett rendszerek fogalmak - a (7)-es képletek a lét
filozófiai kategóriáját (az abszolút rendszer fogalmát)
a (8)-as képletek pedig a pont matematikai fogalmát (az abszolút elem fogalmát) jelölik. Ezen fogalmakat űres "valamint végtelen tartalmuk és terjedelműk hiánya miatt álfogalmaknak tekinthetjűk. Ezek nem
felelnek meg egyetlen rendszernek sem "azaz nem tűkrözik a valáságot "jóllehet nagyon hasznosnak bizonyultak.

Ily modon a (+)-es es a (8)-as képletek a létező nem létező, lehetséges-lehetetlen, relatív-abszolút, meg-ismerhető-megismerhetetlen, megérthető-megérthetet-len, rendszerszerű-rendszerszerűtlen, viszonyszerű-viszony-szerűtlen határait mutatják.

A dialektikus materializmus mozgó anyaga a viszonynak felel meg. Az anyag a viszony állandósági, a mozgás pedig a változékonysági aspektusa.

# B Megerosités

Úgy tekinthetjük, hogy az asztronómia, a biológia, a fizika és a többi tudományok által nyújtott, a

kvarkoktól a galaxisrajokig terjedő, rendszerszerű kép igazolja a viszony elvét.

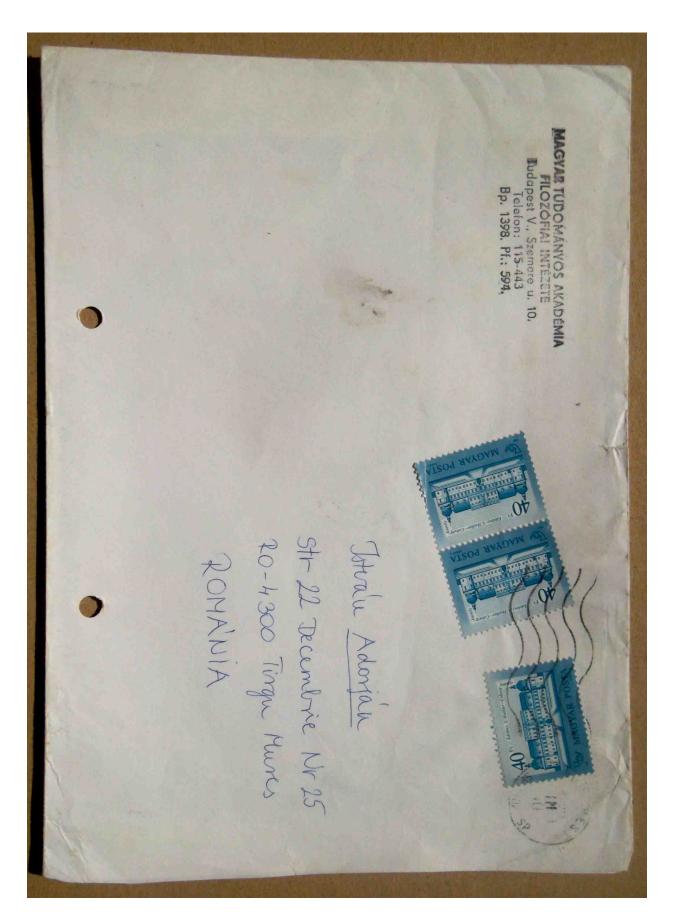
Egy matematikai megerősítést is kaphatunk, ha pontosan meghatdrozzuk az (S)-ös és a (G)-os képleteket.

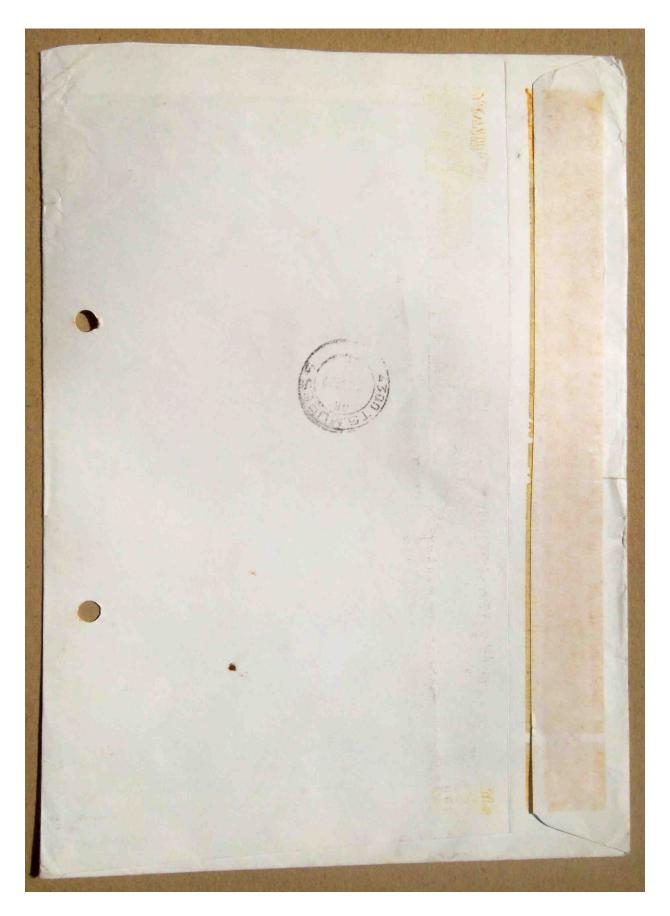
Filozófiai sikon a (+)-es és a (8)-as képletek egy ön megerősítést nyújtanak , ezáltal kiemelvén a viszony elvének alapvető jellegét.

# C. Követ kezmények

- 1) A politikában: előreláthatjuk az egy párt alkotta politikai rendszerek össze omlását és a nyugati demokráciák tartósságát.
- 2) A filozófiában: elvethetjűk az idealizmust, a vallási tanokat és érvényesíthetjűk a dialektikus materializmus vívmányait.
- 3) A fizikában: kijelenthetjük: a foton tömeggel rendelkezik; a tahionok léteznek, de nem terjednetnek végtelen nagy sebességgel; bármelyik "elemi" részecske felbontható; a négy alapvető erő egyesítése lehetséges
- 4) A matematikában: megalapozhatunk egy motematikát a viszony elvének felhasználásával.
- 5) Az asztronómiában: arra a követ keztetésre juthatunk, hogy: a világegyetem (álfogalom) méreten végtelenek; a fekete lyuk nem az abszolút
  elem, hanem a kiegyensúlyozódás állapota
  felé fejlődik, tahionokat bocsát ki , és felbomlása lehetséges.









Scientific American, Inc.

Polition for publication

ISTVAN ADORJAN

STR. 22 DECEMBRIE 25

4300 TG MURES

ROMANIA

January 1812, 1995

Dear Managing Editor,

The undersigned Istvan Adorjan, dweller of Tg. Mures, 25 December 22nd street, on behalf of the scientists' access to information and of the advancement of science, I hereby petition the publishing of my paper entitled "The Principle of Relation" in Scientific American.

### Molivation:

- 1. The principle of relation can be interpreted as being a superior level of development of dialectical materialism. It demonstrates that dialectical materialism, in fact, has been the ideology of democracy and not of communism. It fulfills the ideological vacuum that characterized the scientific activity during the cold war. It would give a reason for some politicians to stop encroachment in the scientific life, to put an end to their sturbing the advancement of science.
- 2. Especially taking into account its mathematical apparatus and its corroboration the principle of relation is a scentific meta theory as well. It offers not only a scentifically appounded world outlook but also the general frame works of the recentific thought and advirty. As such it cannot be missing from the instrumentation of either of scientists, irrespective of their field of advirty, by this means he ving an important support on the advancement of science.

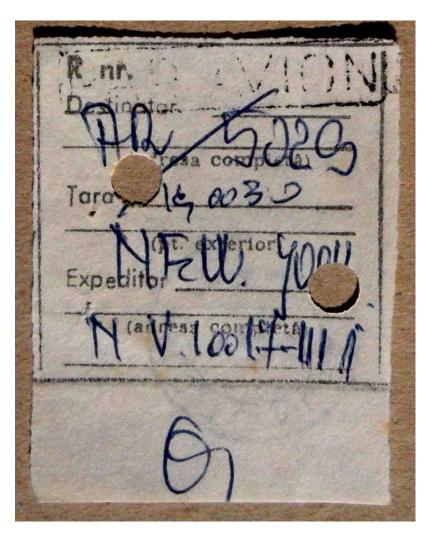
3. The prinaple of relation has immediate scientific consequences. For example it challenges the wide-spread conception
about the zero mass of photon, The Einstein's theory of relationty, the Big-Bang theory. As such it cannot be running from
the present confrontation of the scientific ideas in order to also
contribute in this way to the advancement of science.

I don't need the manuscript back, but I would ake you to answer my pelition.

Thank you in advance.

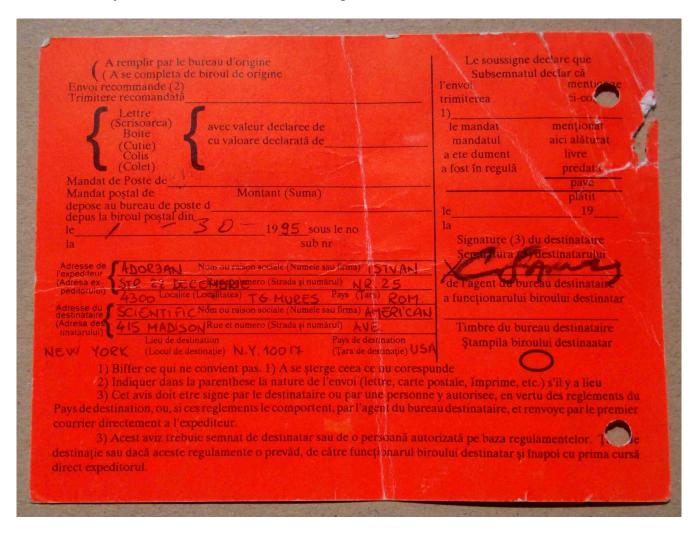
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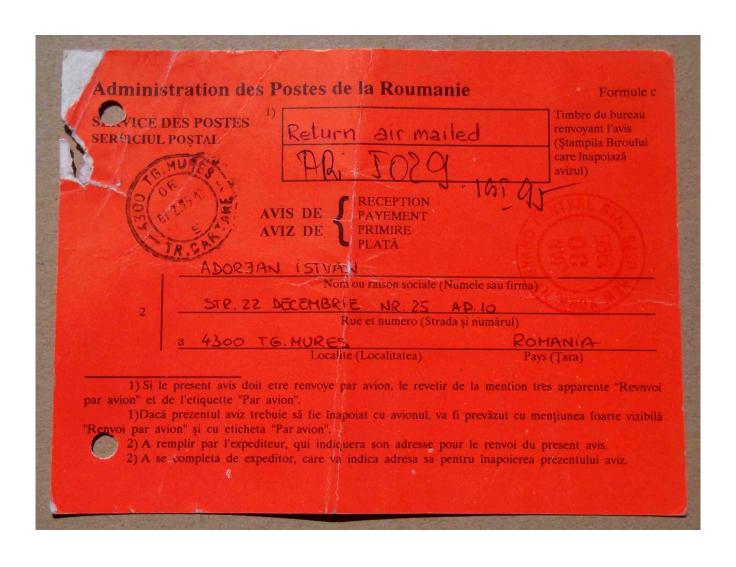
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Original of the <u>Acknowledgement of Receipt</u> No. 5029 of a Post Office in Târgu Mureş (Romania) dated 9 february 1995, around 145 millimeters long:





Original of the **Answer** to me of Scientific American in New York (New York, USA) dated 1 february 1995, of US Letter format:



February 1, 1995

Istvan Adorzan Str. 22. Decembre 25 4300 TG. Mures ROMANIA

Dear Mr. Adorzan:

Thank you for your letter of January 18 with which was enclosed a copy of your paper entitled "The Principle of Relation." We appreciate your offering the piece for publication, but I regret to say that it is not suited to our somewhat limited needs.

Sincerely,

John Rennie Editor in Chief

JR:sr









AMERICAN ATHEIST

JSTVAN ADORJAN
SIR. 22 DECEMBRIE 25
4300 TG. MURES
ROMANIA
May 20 14, 1395

Dean editors.

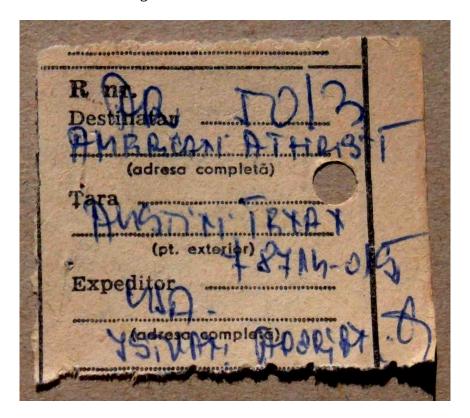
The undersigned Istuan Adoyan dweller of Tg. Mines, 25 December 22 ud Street. I place again at your disposal my paper's copy out the The Principle of Relation. That I rent you on January 11th this year, with the request of publishing it.

Thank you in advance.

Tg Munez, on 2012 May, 1995

House murerely.

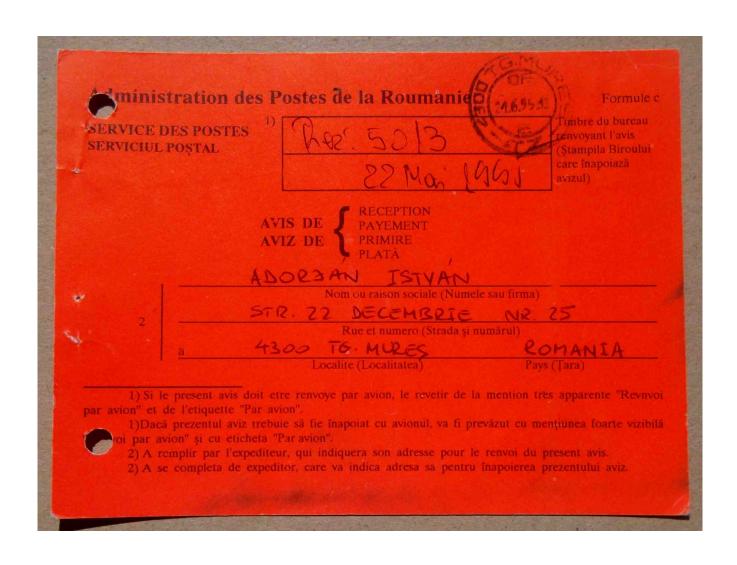
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2) Indiquer dans la parenthese la nature de l'envoi (lettre, carte p	ostale, Imprime, etc	(a) s'il y a heu	
3) Cet avis doit etre signe par le destinataire ou par une personne	y autorisee, en vert	u des reglements du	
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3) Acest aviz trebuie semnat de destinatar sau de o persoană auto	rizată pe baza regul	amentelor. Țării de	
destinație sau dacă aceste regulamente o prevăd, de către funcționarul bire	oului destinatar și în	apoi cu prima cursă	
direct expeditorul.	the state of the		



Carbon-copy of my **Manuscript** handed in to Világosság [Light] in Budapest (Hungary) on 30 april 1996, of A4 format:

Abetten: Halomony
1996 10 30 VILAGOSSÁG
Szerkesztősége
1054 Bp. V.Szemere u.10.
Telefon/Fax: 131-9927

## A VISZONY ELVE, MINT FILOZOFIAI LETPRINCÍPIUM

Mottó: "Kölcsönhatás az első, ami szemünk elé kerül, ha a mozgó anyagot vesszük szemügyre. Ennek a kölcsönhatásnak a megismerésénél tovább vissza nem mehetünk merthát emögött már nincs semmi megismernivaló."

Friedrich Engels

#### A) Bemutatás

Ha szemügyre veszünk valamit, két lényeges jellegzetességet állapítunk meg: ez a valami rendszer, és ugyanakkor egy másik rendszer eleme, vagy azzá válhat.

A viszonyt mint véges számú rendszer komplementáris jellegű, állandósági-változékonysági állapotát határozhatjuk meg.

Ha meghatározzuk a véges számú rendszer között fennálló viszony komplementáris aspektusait:

$$\mathcal{G} = \bigcap_{i \in N} \mathcal{E}_i$$
 (1)  $J = \bigcap_{i \in N} \mathcal{E}_i$  (2)

ahol: & - véges halmaznak tekintett rendszer

y - a viszony állandósági aspektusa

J - a viszony változékonysági aspektusa

i – a rendszerek száma,  $2 \le i < \infty$  megkapjuk a viszony képletét:

Ha a 3-as képletet az E: rendszerekre is alkalmazzuk, és általánositunk:

$$\mathcal{R}_{m} = \bigcup_{i \in N} (\mathcal{R}_{m-1})_{i} = \mathcal{I}_{m} \cup \mathcal{J}_{m}$$
 (4)

amelyben: m - a szeműgyre vett viszony szintje, m  $\in Z$ Ezáltal felépíthetjük a lét egy képét, amely szerint
ez viszonyszerűen bontakozik ki, végtelenül függőlegesen és
végtelenül vízszintesen, mint végtelen számú végesség.

Ha a viszony állandósági és változékonysági aspektusát a rendszerek számának függvényeként fejezzük ki:

$$S = f(i)$$
 (5),  $I = f(i)$  (6)

amelyben: S - a viszony állandósági aspektusának függvénye
I - a viszony változékonysági aspektusának függvénye

i - a rendszerek száma, i  $\in \mathbb{N}$  felirhatjuk:

$$\lim_{i \to \infty} S = 0, \qquad \lim_{i \to \infty} I = \infty \qquad (7)$$

$$\lim_{i \to \infty} S = \infty, \qquad \lim_{i \to \infty} I = 0 \qquad (8)$$

A 7-es és 8-as képletekből következik, hogy a végtelen számú elemből álló "rendszer" (az abszolút rendszer, az abszolút különbség és különféleség), valamint az egy elemből álló "rendszer" (az abszolút elem, az abszolút azonosság és egység) nem létezik, és nem létezhet. Bármely rendszernek véges számú, legkevesebb két eleme van. Bármely rendszer hasonlit bármely más rendszerhez és ugyanakkor különbözik is attól. Nem létezik két teljesen egyforma vagy teljesen különböző rendszer. Bármely rendszer egység a különféleségben, és különféleségek egysége.

A logikai viszony sajátos esetében – amikor a figyelembe vett rendszerek fogalmak – a 7-es képletek a lét filozófiai kategóriáját (az abszolút rendszer fogalmát) a 8-as
képletek pedig a pont matematikai fogalmát (az abszolút elem
fogalmát) jelölik. Ezen fogalmakat üres, valamint végtelen tartalmuk és terjedelmük hiánya miatt álfogalmaknak tekinthetjük.
Ezek nem felelnek meg egyetlen rendszernek sem, azaz nem
tükrözik a valóságot, jóllehet nagyon hasznosnak bizonyultak.

tűkrözik a valóságot, jóllehet nagyon hasznosnak bizonyultak.

létező, lehetséges-lehetetlen, relatív-abszolút, megismerhető-megismerhetetlen, megérthető-megérthetetlen, rendszerszerű-rendszerszerűtlen, viszonyszerű-viszonyszerűtlen határait mutatják.

A dialektikus materializmus mozgó anyaga a viszonynak felel meg. Az anyag a viszony állandósági, a mozgás pedig a változékonysági aspektusa.

## B) Megerősítés

Úgy tekinthetjük, hogy az asztronómia, a biológia, a fizika és a többi tudományok által nyújtott, a kvarkoktól a galaxisrajokig terjedő, rendszerszerű kép igazolja a viszony elvét.

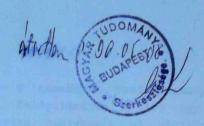
Egy matematikai megerősítést is kaphatunk, ha pontosan meghatározzuk az 5-ös és a 6-os képleteket.

Filozófiai síkon a 7-es és a 8-as képletek egy önmegerősítést nyújtanak, ezáltal kiemelvén a viszony elvének alapvető jellegét.

#### C) Következmények

- A filozófiában: elvethetjűk az idealizmust, a vallási tanokat és érvényesíthetjűk a dilektikus materializmus vívmányait.
- 2) A politikában: előreláthatjuk az egy párt alkotta politikai "rendszerek" összeonlását és a nyugati demokráciák tartósságát.
- 3) A fizikában: kijelenthetjük, hogy a foton tömeggel rendelkezik, a tahionok léteznek, de nem terjedhetnek végtelen nagy sebességgel, bármelyik "elemi" részecske felbontható, a négy alapvető erő egyesítése lehetséges.
- 4) A matematikában: megalapozhatunk egy matematikát a viszony elvének felhasználásával.
- 5) Az asztronómiában: arra a követkestetésre juthatunk, hogy a világegyetem (álfogalom) méretei végtelenek, hogy a fekete lyuk nem az abszolút elem, hanem a kiegyensúlyozódás állapota felé fejlődik, tahionokat bocsát ki, és felbomlása lehetséges.





## A VISZONY ELVE, MINT TUDOMANYOS METATEORIA

Jegyzet: A tudományosan is megerősített viszony elve, részben matematikai eszközökhöz folyamodva, meghatározza a tudományos gondolkodás és tevékenység általános kereteit. Ugyanakkor, miután magyarázza a matematikai pont fogalmát, a különböző tudományok területeire beható következményei által kihívást jelent Einstein relativitás-elmélete, a Big Bang elmélet, a foton zéro-tömege stb. számára.

#### A) Bemutatás

Ha szemügyre veszünk valamit, két lényeges jellegzetességet állapítunk meg: ez a valami rendszer, és ugyanakkor egy másik rendszer eleme, vagy azzá válhat.

A viszonyt mint véges számú rendszer komplementáris jellegű, állandósági-változékonysági állapotát határozhatjuk meg.

Ha meghatározzuk a véges számú rendszer között fennálló viszony komplementáris aspektusait:

$$\mathcal{G} = \bigcap_{i \in N} \mathcal{E}_i$$
 (1)  $J = \bigcap_{i \in N} \mathcal{E}_i$  (2)

ahol: & - véges halmaznak tekintett rendszer

y - a viszony állandósági aspektusa

J - a viszony változékonysági aspektusa

i - a rendszerek száma, 2≤i<∞

megkapjuk a viszony képletét:

$$\mathcal{R} = \bigcup_{i \in \mathbb{N}} \mathcal{E}_i = \mathcal{G} \cup \mathcal{J} \qquad (3)$$

Ha a 3-as képletet az É rendszerekre is alkalmazzuk, és általánosítunk:





1051 Budapest, Nádor utca 7. 🏗 : 117-9524

1996. május 16.

Adorján István 2443 Százhalombatta Eötvös Loránd u. 6/13

Kedves Adorján Úr!

Téziseit áttanulmányozva közlöm Önnel, hogy a viszony elvének bemutatása új elemeket nem tartalmaz, kivéve a "végtelenül függőleges" és "végtelenül vízszintes" fogalmakat, amelyek viszont nincsenek értelmezve. Hasonlóképpen, a "megerősítés" és a "következmények" pontjaiban felsorolt kijelentések nem értelmeztetők a korábbi kijelentések alapján. Az Ön által felvetett kérdések olyan súlyúak, hogy azokat aligha lehet három oldalon követhetően kifejteni. Az univerzálisan érvényes következményeket így nem tartom elfogadhatónak.

Üdvözlettel

Szabados László szerkesztő **Partial translation from the hungarian language:** ... Dear Mr. Adorján, / Having studied your theses, I let You know that the presentation of the principle of relation does not contain new elements, except the concepts "infinitely vertical" and "infinitely horizontal," which, however, are not explained. Similarly, the enunciations enumerated under the sections of "corroboration" and "consequences" cannot be explained on the basis of the former enunciations. The questions raised by You are of such an importance that those can hardly be expounded on three pages followably. In this way, I do not consider the universally valid consequences as being acceptable. / ...

The word-groups "infinitely vertical" and "infinitely horizontal," were also contained by my previous manuscript sent in to Magyar Tudomány [Hungarian Science]. This "negligence" creates the appearance of a self-justifying superficiality.

Original of the <u>Letter</u> to me of István BODNÁR of the Hungarian Philosophical Society [Magyar Filozófiai Társaság] in Budapest (Hungary) dated 10 may 1996, of US Letter format:

1996. mjus 10 Judys Istian Ivas das elben a frægaban un lehet Melanene Hadd menjet sorgalon so (1) hiplit: Hz, with frad, & wijes helmonis tehnwho midser, i peder a midsient school, as her wicoda Ei? Az tala E es alrendrese, 4 E endeting undstere rudster We colon? Ha igen, hi reluh volya mondane, ha new into sele insedent, in isoda (2) highet: Moraplementer tis of its a Utala ussay bon were What besilve. Coas volcerityen alaphaluncua) universeamon Ochili hamplementerroll. Valistiming beligablapson ar E; undsred unio jet febrited alaphalmaznal legalithis a (3) frunk a hosplemedro by alapjan exalis em most hout herteti : es helwords sund limplementer al unidje type hog is alaphatinet till hog kindje. Gondolou Ce, log q (2) hiplet holigatilaposen ar mi verme fjalaint operal, jouining Conflict vodat herskil hima, de est un tobbfilerip pin le lutre Ethelmeri. A vagster by ai, lis a formatirmens larasaja valójaban entlen ichlmuit sem tese letrotot, visce a (4) fremela djez Etelmetten: near tretjut, az indexelt R,

à Jugar min is utalhetus. Az (5) & (6) or formbit see le het itel morne, ès eren til, akidus jugan is eventra thet, trivation hivetarmingis, hop S & I avousal. Er on ilva. siendelgoddal dienthis, histen s(7) is (8) formula lintouto io himesuket asar 5-mes & I talk talejohand knime & that sh ? 3 in drawn vandsom we win? In the the falled Vilajos dos tollmerhetetten framulik uten nyg hordestji hövettermi geid nen lesemt dischutikibisal, histen encloir welet egessen ensurien with alaparted my. unilly Elemen Collieli Lamplementerräl. Valestierräll Ar logg west mer bu I toller, hog will I wen publicated est ar wast, new please art, by me ajantanan jelenterisedet je suvel a Magar Filorife: Tärsasafba. A Tärsasajund prinisuksu refa irant prodeklåds" sidesebb horionsy is trega lehet Marson portulated: winter you just the whole, will a lite felowing hym superludius; who intimes as induscret It,

Translation from the hungarian language: 10 may 1996. / Dear István, / Your writing cannot be interpreted in this form of it. Let me go in succession: // Formula (1): If, as you write,  $\mathcal{E}$  is a system considered to be a finite set, and i the number of systems, then what is  $\mathcal{E}_i$ ? Is that maybe a subsystem of  $\mathcal{E}$ , originally £ would have been a system of systems? If yes, it should have been spoken out, if not, it has to be said what it is. // Formula (2): One cannot speak about complementarity in generality. Only to some kind of basic set, about a complementary inside the universe. Probably, you impliedly consider the union of the  $\mathcal{E}_i$  sets to be the basic set. At least on the basis of formula (3), I can only conclude to this: the union of a set and its complementary has to give out just the basic set. // I think, that the formula (2) impliedly operates with the concept of "universe" upsets a good few of your conclusions, but this could be interpreted in still more ways. The greater trouble is that the looseness of the formalism does in reality not make it possible a single interpretation either, as the formula (4) is again meaningless: we do not know what the indexed  $\mathcal{R}$ ,  $\mathcal{S}$  and I may refer to. // The formulas (5) and (6) cannot be interpreted either, and beyond this no matter how we would understand them, their trivial consequence is that S and I are identical. This is evidently contrary to your intention, as the formulas (7) and (8) wants to attribute different limits to S and I. // It is clear that after interpretable formulas your consequences of great importance will not be discussable, as for the time being you have quite simply not substantiated them. // That now already I as well understand why this writing was not published does not mean for me not to propose your application for membership with a good grace to the Hungarian Philosophical Society. It can naturally be a member of the Society not only professional philosophers, but also the larger public inquiring towards philosophy. / I remain with respect: ...

The style of the hand-writing and of the formulation create the appearance that the letter had been conceived just during its writing just by the writing person. A consequence of this is the suggestion that there had been no common judgement of my paper and no external interference relative to the content of the letter. However, the fact that it makes my paper completely meaningless made me conjecture the contrary.

Photostat of my **Application for Membership** to the Hungarian Philosophical Society [Magyar Filozófiai Társaság] in Budapest (Hungary) of 13 may 1996, of A4 format:

Magyar Filozófiai Társaság részére Budapest Piarista köz 1. 1052

<u>Belépési Nyilatkozat</u>
AlulírottAdorján István felvételemt kérem a Magyar Filozófiai Társaság tagjainak sorába. A Társaság Alapszabályát elfogadom és betartom.
író - vállalkozó foglalkozás/beosztás
HYDRA (KFT.) munkahely neve
Romania, 4300 Tg Mures, Str. 22 Decembrie nr. 25
00-40-65-115927 mh. telefonja
telefax
e-mail
Romania, 4300 Tg Mures, Str. 22
Decembrie nr. 25 levelezési cím (amennyiben a mun- kahelyi címtől különbözik)
Hozzájárulok, hogy munkahelyi címem mellett az MFT az attól külön- böző levelezési címemet is nyomtatott formában ill. elektronikusan terjesztett listáiban is közzétegye: IGEN NEM
1996, majus 13.
Adeijou Atron aláírás
A fenti tagfelvételi kérelmet támogatom:
leuduy le lum  1. ajánló aláírása  2. ajánló aláírása
5. V. 17. Stute ; Onle As



# Kedves Istvan!

Mindenek előtt még eggszer írásban is meg szerelnem köszánni a támogatásadát. Meggyőződésem, hogy ezállal lengegesen hozzájárultál elméletem nek legalább a magyar filozófiai közvelemeny köreiben való terjesztéséhez. Helgzetem nigy adádátt i
hogy a belepes nyilát kozatot már ma bradhatlam a tilkársagra.

Elegge megdobbentett alitasod misterint az altalam használt formulált összességülében véve értelmezhelellenek. Hogy vilogosabb legyet:

9= 1 & = & 1 & 2 1 ... 1 & (1) és

J = C ( % 1 % 1 ... 1 % ) = C 9 (2)

ahol az Ei-k véges halmaznak tetintett rendszerek es az i esp, de i 22. Ezeten túlmenően el kell ismernem, hogy Ei helyett E-t hasznalva a megha larozzasokban, és azt írva hogy az i a rendszerek száma (holott csupán egy index melyből az utolsó száma (holott csupán egy index melyből az utolsó megegyezik a rendszerek számával), megteveszlő volmegegyezik a rendszerek számával), megteveszlő volmegegyezik a rendszerek számával) megteveszlő volmeg. Gondolom, a fentlet megvalaszolják az (1)-es tendeseid.

New estem: meet loted as universum

logalmat a (2)-es hépletsen? Histen amont al
lom. a véges számú seudszer házátt semnala

viszang samplementáris aspektusárál, ez esetben a

váltaehangszá aspektusárál van szá azar ugganár
váltaehangszá aspektusárál van szá azar ugganár
váltaehangszá aspektusárál van szá azar ugganár
váltaehangszá aspektusárál.

mit értesz a formalizmus, lazasaga alatt de samon-

ertelmüek arar egy és ceatis egy értelmérést tesznek lehetővé, lega lábbis matematikailag. Ami persre nem összetévesztendő a filozófiai értelmezhetőségikbel.

test sem erlem: meit lenne a (4) es
lestet eitelmellen? Histen amig a (3) as replet

R-je a stemiggre vett tetstäleges vistangt feje
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la-edit sterverädesi stinten (1d. at angag sterverädesi sterverädesi sterverädesi stinten (1d. at angag sterverädesi sterverädesi sterverädesi sterverädesi stinten (1d. at angag sterverädesi sterveräde

Ha filozol alag nem tudod értelmen az (s)1-18) - 25 l'epleteket, a vovetkeró pelda gondolom, ér1 zélettelő lesz: ego 7 varlyaból alló vár mondjul, nehe2 en om ilv ossie, ego 777 karlyaból alló maz konnyen es
ember leggen a talpan ala ego 7777777 varlyaból alló
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vannak floraták, amelyek eggszerűen csak állítanak és ennev ellenere nyilvánosságot keptak, te enyém
hemcsok állít hanen brongit is mégpedig a jelmleg ismert legegraktább mádszerrel. A tabbitál ellekíntve er
mert legegraktább mádszerrel. A tabbitál ellekíntve er
egy trugeta, amely onuagaban is matualhatna a publiegy trugeta, amely onuagaban is matualhatna a publivalást. De szernten egy vj filoráka poszta letetől
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tagra is nyilvánosságot eldemel. Es milor eszensegüt
mataagy 310 aldala, amelyen tábbeli válát olváshatjuk egy ameegy 310 aldala, amelyen tábbeli válát olváshatjuk egy ameegy szerrő 22 aldalas, 1967 ben a science ben már

vig lierosseget kapolt cityet ...

4 fentielen bilmenen meg kessonem visstagebesetet
leesen tartalmenal kapisolatoan. Er megeresitette meg gjons
désein és remelem s'verult neggyéerelet eiel igazeról.

Joseph és remelem s'verult neggyéerelet eiel igazeról.

Horgir Than

Partial translation from the hungarian language: 13 may 1996. / Dear István, / First of all, I would like to also in writing thank you for your support. I am convinced that by that means you have essentially contributed to the distribution of my theory at least in the circles of the hungarian philosophical public opinion. My situation happened so that I could already today hand in the application for membership to the secretariat. / It rather stunned me your statement that the formulas used by me are ininterpretable in their totality. To be more clear: ... / where the  $\mathcal{E}_{r}$ s are systems considered to be finite sets, and i... Beyond these, I have to admit that using  $\mathcal{E}$  instead of  $\mathcal{E}_i$  in the definitions, and writing that i is the number of systems (although it is only an index, of which last one coincides with the number of systems) I was misleading. I think, the above answers your questions relative to the formulas (1) and (2). / I cannot understand: why do you deem the concept of "universe" in the formula (2)? As as I state: there is all about the complementary aspect, in this case the instability aspect, of the relation existent among the systems of a finite number, namely about the same as you supposed of the union of the systems  $\mathcal{E}_i$  as the basic set. / Further, it is not quite clear to me what do you mean by the "looseness" of the formalism. But for and according to me, these simple formulas are unambiguous, namely they make it possible one and only one interpretation, at least mathematically. Which, of course, is not to be confounded with the philosophical interpretablenesses. / I cannot make it out either: why would be the formula (4) meaningless? As while the **R** of the formula (3) expresses the arbitrary relation considered, the (4) makes it more exact and generalizes, namely on the n-th organizational level, the considered  $\mathcal{R}_n$  relation is the union of the relations of a finite number being on the (n-1)-th level. / If you cannot philosophically interpret the formulas (5)-(8), the following example, I think, shall be understandable: a house consisting of 7 cards, say, goes down with difficulty, a house consisting of 777 already easily, and be a man indeed who can build up a house consisting of 7777777 cards. And that S and I cannot be identical (mathematically either) is proved by the formula (2) repeated on the former page. / There are philosophies which simply state only. And in spite of the fact, they have received publicity. My one not only states, but also proves, in particular with the simplest method known at present. Apart from the others, this is a factor which could also in itself motivate the publication. But according to me, a new philosophy deserves publicity also by virtue of its mere existence. And when I remember the around 370 pages of the Magyar Filozófiai Szemle [Hungarian Philosophical Review] No. 1-2 of 1995, on which we can among others read the article of 27 pages of an american author, already received publicity in 1967 in Science ... / Beyond the above, I thank you for your reaction relative to the content of my writing. That strengthened my convictions, and I hope that I succeeded in convincing you on their truth. / All the best further on, / ...

Carbon-copy of my Request of Publication to Magyar Filozófiai Szemle [Hungarian Philosophical Review] in Budapest (Hungary) of 10 march 1997, of A4 format:

Budapost, 1997, marcius 10.

Kerveny

Adorján István str. 22 Decembrie nr. 25 4300 Tg. Mures Románia

Tel: 0040-65-215927

Dr. Sziklai László úr az MFS2 Szerkeszlábizattságának legja részére

## Tisstell Dr. Spikbi Ur!

Erennel megkerem, hogy joruljon horró. A vistony letprincipiumo c. elméletemnet az MFST-sen való kiadásához.

Elméletem, a dialektikus materializmuskál kiindulva, meghatározza a viszanyt mint egy új autológiai kategoriat. Ez a definició nemcsak egy tudományosan már igazalt világkép felépítéset teszi lehetővé, hanem meghatározva a lét határait, hazzájárul algan "fagalmali lipitárásahas mint a let, "pont" etb. Az ez útan kapatt világkép anmagaban, és anélkül, hagy a meglelelő irányokba kifejtett elméleti eljárásakat venne igenybe, elveti az idealizmust, az isten létét, a kommunista idealógiat és melateárásakát behatal a tudományali területeire olgan terdéseket aldvameg, amelgebre a tudományali területeire olgan terdéseket aldvameg, amelgebre a tudományali eszkáról hatábanyan nem alkalmasak.

### Megindokolis:

- 1) muntain terjedelme miatt a kiadas nem is jarna gyatarlatilag tälkségekkel, ha figyelembe vesszük as MFSZ terjedelmét is
- 2) elme'letem allitaisainak hardereje aktora hogy eretuele publikalasa aktor is sribsegos lenne ha terdeses tudomingos alapakan nyugodna
- 3) outológismuste esupsin a tarábbi autológist elméleteleti való léngeges külanbörásége mativálnia kellene a kadást, a tudományas megalapaautosálál eltekintve, vágy, ahoga en a tábbi autológiabbal törtent
- 4) as MFS2 nem maggar steerak allal ist muntakat is publikal, algan műveket, amelyeket mar karabban publikallak, és amelyek nem

képeznek új filozófisi értékelet henem mor meglévő értékek leammentarjai Mellékelem . A vistony letprincipiums c. munkom tériolot - amelyet nem igénglet vissia - és egy bemutaltará, tabbagire filoroliai jellegu oneletiojiot. Harrajarula sat elare is kasranam. Tisstelettel, Alonjon

Partial translation from the hungarian language: Budapest, 10 march 1997. ... / For Mr. Dr. László SZIKLAI, member of the editorial committee of the Magyar Filozófiai Szemle [Hungarian Philosophical Review] / Dear Mr. Dr. Sziklai, / I herewith ask you to contribute to the publication of my theory entitled "The existence principle of relation" in Magyar Filozófiai Szemle. / My theory, starting from the dialectical materialism, defines the relation as a new ontological category. This definition not only makes it possible the building of a world conception already proved scientifically, but also defines the limits of the existence, contributes to the clarification of such concepts as "existence," "point," etc. The world conception obtained in this way, in itself and without making use of theoretical procedures unfolded in the suitable directions, casts off idealism, the existence of the god, the communist ideology, and for a meta-theory penetrates into the fields of sciences, solving such questions for which the instruments of the sciences are not suitable. / Reasoning: / 1) because of the size of my work, the publication would practically not run with costs, if we take into account the size of the Magyar Filozófiai Szemle as well; 2) the importance of the enunciations of my theory is so great that their publication would be necessary even if it rested on questionable scientific grounds; 3) only the essential dissimilarity of my ontology with the earlier ontological theories should motivate the publication, apart from its scientific foundedness, so that it happened with the other ontologies; 4) Magyar Filozófiai Szemle also publishes works written by non-hungarian authors, such works which were already published earlier, and which do not constitute new philosophical values, but are commentaries of existing values. / ...

Carbon-copy of my <u>Manuscript</u> handed in to Magyar Filozófiai Szemle [Hungarian Philosophical Review] in Budapest (Hungary) on 10 march 1997, of A4 format:

### A viszony letprincipiuma

- a .tudományos szocializmus megdöntése, a demokratikus alkotmány, az ateizmus és egy tudományos metateória elvi alapja -

### A) Bemutatas

Fogodjuk el o vilóg (lét) minőségi és mennyiségi végtelenségének principiumát, mely szerint ez végtelen mennyiségű minőségből áll. Ha szemügyre veszünk valamit (egy minőséget), két lényeges tényt állapíthatunk meg : ez a valami rendszer - azaz elemek integrált összessége - és entitás - illetve tulajdonságok integrált összessége.

A vistonyt mint veges stamu rendszer komplementáris jellegű, allandósági -változékonysági állapotát határozhatjuk meg.

Vegyünk szemügyre véges, telszőleges számú rendszerel a világ valomelyik szerveződési szintjeről. Meghatározhatjuk az ezen rendszerek közötti viszony
állandósági aspektusát mint ezen rendszerek közös vagy konvergens (azok, anelyek hozzájárulnak a szemügyre vett viszony létesítéséhez) tulajdonságainak
összességét. Hasonlóképpen meghatározhatjuk a szemügyre vett rendszerek közötti viszony változébanysági aspektusát mint ezen rendszerek különbőző vagy
divergens (azok, amelyek ellenállnak a szemügyre vett viszony létesítésének)
tulajdonságainak összességét.

Ha - felhasználva a halmazelméletet - matematika: nyelvezetre tordítjuk a viszony aspekturait:

amelyben: 8, 82 ... 8: - rendsteret (entitisat) mint tulajdansagat véges halmazai

9 - a stemügyre vett vistory dliandósági aspektuca

J - a szemügyre vett vistany váltoréhonysági aspettusa

i - a rendsteret cidina, 2 s i = 00

akkor matematikai nyelveretre fordílhatjule a vistony fenti meghatározást i számú szemingyre vett rendszer esetében :

Ugy, shogy a sremingre vett i számú rendezer együttesen egy viszanyt alkot, ejspügy ezen rendezerek, külön-külön, az őket összetevő elemek, alrendezerek állal alkotott viszanyok. Tehát újra meghatározhatjuk a viszanyt mint véges számú viszany komplementáris jellegű, allandósági-váltazékony sági állapotát. A malematikai kilejezése pedig:

A szemügyre vett viszony egy magazaka szinten leven ment as át alkotó viszonyole, és mivel a szemügyre vett szint tetszáleges, felírhatjule:

shot; n - 2 szemüggre vett vistony stintje, n EZ

Jgy filozófisilag meghatárartunk és matematikailag kifejeztűnk bármilyen valós vagy lehetséges minőséget rendszert vagy enlitást mint véges számú viszony viszonyát. Tehát bármi egy viszony egy viszonyszerű kerelben. Semmi sem létezhet a viszonyon kívűl. Ezállal megkapluk a leít (vilag) egy képét, amely szerint ez viszony szerűen bontatozik kil, végtelenül függőlegesen és végtelenül viszinkesen mint végtelen számú végesség.

Tousible menve megrille pithetjuk, hogy mind neggobb strand victoryt (rendstork, entitiest) vestink stronggre, annil inhabb lessikal a kātās uzgy konvergens tulajdonságok területe, és kitágul a különbőtő uzgy divergens tulajdonságok mereje. Atat, a vistongok strámának növetedésével at ezek által allotatt vistongok egyre labilisabbá válnak, amit határesethen a követke-sőképpen fordíthatunk le matematikai nyelvetelre:

$$\lim_{i\to\infty} \mathcal{G} = \emptyset \qquad \lim_{i\to\infty} J = \infty \qquad (6)$$

A fent emlitettek ellenberåje ållapitbató meg , ha a vistomgale stalma esäkbenésének irángából közelítjöb meg a problémát. Hatematikailag:

$$\lim_{t\to 0} \mathcal{G} = \emptyset \qquad \lim_{t\to 1} \mathcal{J} = \emptyset \qquad (7)$$

ahol: 4 - a vicrony dilandosagi aspettus

J - > vistory viltoribouy cog. ocpoblus

i - 2 vendsperch stanz, i EN

\$ - ives holmor

0 - vegtelen elemé holmor

A 6-os és 2-es képletet a vistoug, 2722 maginal a léluel a hattait mutatjále; a végtelen számú vistoug (rendszer) közötti "vistoug abstalúle instabil (J=00) és ar egyetlen vistoug (rendszer) által albotatt "vistoug" abstalúle instabil (J=00). Másszával a végtelen számú elem által albotatt "rendszer" (ar abstalúl rendszer) illelve ar egyetlen elem által albotatt "rendszer" (ar abstalúl elen) nem létezile és nem létezilet. Bárnely rendszerinel véges számú, legkevesebb két eleme van. Bárnely minászág vendszer vágy entítás hasoulít bárnely más minászághez rendszerbez vágy entítás hasoulít bárnely más minászághez rendszerbez vágy entítás kölönbázó minászág rendszer vágy entítás. Bárnely minásság rendszer vágy entítás a különféleségben.

A logikal vistory sajátos esetében - amkor a szemügyre vett rendszerek fogalmak - a 6-os képletek a lét filozófiai kitegóriáját (az abazolút rendszer fogalmát) a 7-es képletek pedig a pont matematikei fogalmát (az abazolút elem fogalmát) jelőlik. Ezen fogalmakat űres, valamint végtelem tartalmuk miatt álfogalmaknak, fikcióknak tekinthetjük.
Ezek nem felelnek meg egyetlem rendszernek sem, alaz nem tűkrőzik
a valóságot, jállehet nagyon hasznosnak bironyultak.

Ily modon a 6-os és 7-es tépletet a léteré - urn léteré, lehetetges - lehetetlen, relativ-absorbit, megismenheté - megismenhetetlen, megértheté- megérthetetlen, rendsversrein - rendsversreintlen, vistonysrein - vistonysrein halájait mulalják.

#### B) Megerisités

Úgy tetinthetjüle, hogy as asstronómia biológia. linka és a többi tudományok által nyújlott , a hvarbaktól a galaxissájokig terjedő , rendszerszerű kép igasolja a viszony elvét.

A vistomysterů, a vistomy filozóliai, meghalaiotaka által hapott kép által újra meghaptuh a vildy minőtégi és mennyistégi végteltuségének principiumát. Et a vistomy létprincipiumának filozóliai ömmegerősítése, ami bitonyítja eten principium alapvelő jellegét.

### C) Karetter menyek

- 1) A subjettiv idealizant elvetéte: a sausjettiv idealizant logitus bavetkerménye, misserint ar egyetlen létera a emberi tudat, absourdnat blinik a viscour elve sampontjából, mivel ar egyetlen rendszerre (viscougra) leegyszertsített világ (lét) viscoug szerütlen lenne.
- 2) Ar djettiv idestirmis elvetrise, clossor, semmilyen alapunt nince are is shoon feltetelessük egy saellenni sausatancia letet addig, amig a ludományas vagy leastepasatalat nem állapítja meg ext; misodszor, agy idealis letprincípium genetikai elsádlegassege ugyanrsat visaonysa erűtlem.
- 2) Isten leternet elvelese: mivel semmi cem leternet a vicronyon kívül isten sem léterhetett egyedűl ar alkolás aletusa előtt.
- 4) A trammunista ideológia elvetése: előreláthatjuk ar egy part alkalla politikai preudsperek allalámos összeomlását melyek leíte a visrony elvetésugráben nem indokolt elméletileg , és gyaroslakilag kényszerűen kirtozítottak es a nyngati demokrásáta stabilitását; ugyanakbor az osstályok vélküli társodalom visrony szerűtten lenne.
- s) \* finite területén: mivel a visnony dilandátági aspetturát a tomeg mig a váltaréhonysági aspetturát a sebesség tejeni ti a finitában, arra

a követkestetésre juthatunk hogy a toton és a neutrinó nyugalmi tömege nem lehet péró, és a tahranok léternek, de nem terjedhetnek vögtelen nagy sebességgel; blimely "elemi" réspecske véges számú visrony viastonya, ami telbonthatóvá tesni; a hégy alapvelő erő szuperegyasítése lehetséges, vicconyak állandósági repettusának kösrönhetően.

6) Ar astronómia területem: a világegyetem (áltagolom) végtelen; a letete lyur felbombia lehetséges.

7) A materialika területén: a vissany elve ulat nyít egy vissanyszerű materialika előtt a pout áltegalmán alapuló materialika filtiv, hoszávelőleges jellegének kiemelése miatt.

A leir's ditums: 1997. lebruir 20 A somi sissis: Aloigon

A sterra neve: Adarjin Istvin

A sterrà cime: Romania

4300 Tg. Mures

Str. 22 Decembrie ur. 25/10

A sierro teletourismo: 0040 65 215927

Bp. 94 12 10

8)



Adorján István

Str. 22 Decembrie nr. 25/10

4300 Tg. Mures

Románia

Tel: 0040-65-215927

Marosvásárhely, 1998. január 3.

Tisztelt Lendvai Professzor!

Habar az Ön szemelyéhez fordulva kivonatban mellékelt munkamat nyomtatott formában még
kértem közölni, az MFT soros közgyűlése alkalmából
meg rendezendő tudományos ülészak formájában történő szóbeli közléstől - amely, szinos, természetszerűleg kevésbé hatékony - sem zarhatom el magam.

Ennek okánál fogva kérem önt » A viszony
lét principiuma" c. dolgozatomnak 35 perces felolvasásként (előadás) a tavaszon esedékes ülésszak programjába való beiktatására.

Boldog Új Évet Kívánok!

Tisztelettel. Alajon

# A viszony létprincipiuma

- kivonat -

Ha szemügyre veszünk valamit (egy minőséget), két lényeges tényt állapítunk meg : ez a valami rendszer és entitás, azaz tulajdonságok integrált összessége. Ugyanakkor fogadjuk el a világ minőségi és mennyiségi végtelen ségének princípiumát, mely szerint ez végtelen menynyiségű minőségből áll.

A vistonyt mint veges stamú rendster komplementaris jellegű, állandósági - váltorékonysági állapotát határothatjuk meg.

Továbba, meghatározhatjuk - és matematikailag is kifejezhetjük - a viszony állandósági és változékonysági aspektusait:

amelyekben: £1, £2... £: - rendszerek mint véges halmazok

9 - 2 vistony allandosagi aspektua

J - a vistony változétonysági aspettua

i - a szeműgyre vett rendszerele száma

Végul, elérünk a vistony matematikai képletéher:

$$(R)_{m} = (R_{1})_{m-1} \cup (R_{2})_{m-1} \cup ... \cup (R_{1})_{m-1} = \int_{m} \cup J_{m}$$
 (5)

amelyben: M - a stemingyre vett vistory stintje, MEZ

Igy filozofiailag meghatároztunk és matematikailag kifejeztünk bármilyen valós vagy lehetséges minőseget mint véges számú viszony viszonyát. Tehát bármi egy viszony
egy viszonyszerű keretben. Semmi sem létezhet a viszonyon
egy viszonyszerű keretben. Elét egy késet, amely szerint
kívűl. Ezáltal megkaptuk a lét egy késet, amely szerint
ez viszonyszerűen bontakozik ki, vigtelenül függőlege-

sen es vegtelenül vizszintesen mint vegtelen szamú vé-. gesség.

Meg tovabb menve, mogallapithatjuk, hogy:

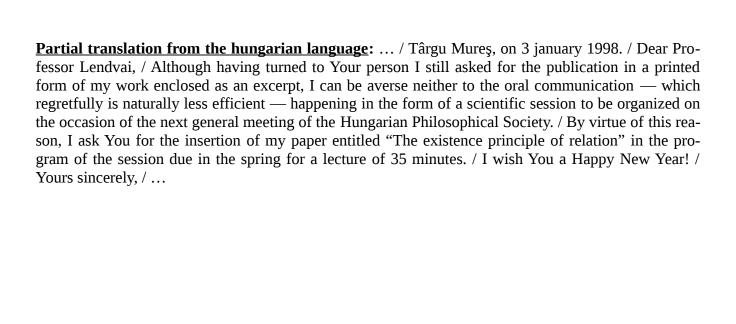
$$\lim_{i \to 1} \mathcal{G} = \infty \qquad \lim_{i \to 1} \mathcal{J} = \emptyset \qquad (7)$$

amelyekben: Ø - üres halmar av - vegtelen elemű halmar

A tenti képletek alapján kjelenthetjük hogy a végtelen számú elem által alkotott "rendszer", valamint az egy
elem által alkotott "rendszer" nem létezik, és nem létezhet. Bármely rendszernek véges számú, legkevesebb két
eleme van. Bármely minőség hasonlít bármely más minőséghez és ugyanakkor különbőzik is atlól. Nem létezik két teljesen egyforma vagy teljesen különbőző
minőség.

A (6)-os és (7)-es tépletek a léterő - nem léterő, lehetséges- lehetetlen, relatív-abstralút, megismerhető - megismerhetetlen, megérthető - megérthetetlen, rend-stersterű - rendstersterűtlen, vistonysterű- vistonysterűt-len határait mutatják.

Követkerményekként a visrony létprincipiuma elveti a szubjektív és objektív idealizmust, elveti isten létét, a kommunista ideológiat, és szamos tudományos elméletet is megkérdőjelez.



Original of the <u>Answer</u> to me of the Hungarian Philosophical Society [Magyar Filozófiai Társaság] in Budapest (Hungary) of 1995, of A4 format:

Adorján István Ro-4300 Tirgu-Mures, str. 22 Decembrie 25

Balogh Tibor 6720 Szeged, Oskola u. 23

Sztankó Nándor 7625 Pécs, Hunyadi út 45

Tisztelt Kolléga!

A Magyar Filozófiai Társaság közgyűlésére beküldött előadásvázlatát áttanulmányoztuk. Mivel nem derült ki belőle kellő világossággal az előadás célja és tartalma, a program összeállí tásánál sajnos nem tudtuk figyelembevenni.

Tisztelettel

Lendvai L. Ferenc sk. Pröhle Károly sk. . Szegedi Péter sk.

**Partial translation from the hungarian language:** ... / Dear colleague, / We have studied the lecture sketch sent in to the general meeting of the Hungarian Philosophical Society. Since it has not turned out of it with due clearness the purpose and content of the lecture, we were regretfully not able to take it into consideration at the drawing up of the program. / Yours sincerely, / ...

The three addressees on this Answer create the appearance of its not having been aimed specifically against the existence principle of relation.

The Answer contains the secret suggestion of the hungarian national secret political organization for me to try distributing my philosophical theory with the journal Világosság (clearness = világosság), to which I submitted it on 30 april 1996, but from which I received no answer. This indicates that the hungarian national secret political organization is not interested in the distribution of the existence principle of relation in the circles of philosophers, in the development of philosophy generally, and in the "further development" of dialectical materialism particularly.

The political will of the hungarian national secret political organization can be covered up by the "inability" of the organizing committee caused by the lack of "clearness" relative to the "purpose and content of the lecture".

As regards Professor Ferenc L. LENDVAI, there are two theoretical possibilities: a) he was an outstanding personality of the hungarian philosophical life at that time, playing an important role at both the Magyar Filozófiai Szemle [Hungarian Philosophical Review] of the Hungarian Scientific Academy, and the Hungarian Philosophical Society [Magyar Filozófiai Társaság]; b) he was caused to get at the above determinant positions in order to be created the appearance that the repulsion of my philosophical theory can be attributed to his person.

In the 1990s, probably all the determinant philosophers in Hungary were still educated in the Hungarian People's Republic, during communism, when dialectical materialism was the official ideology of the state, therefore in the spirit of the dialectical materialism. Consequently, without external interference they should have been interested in the "re-establishment in the rights" of the dialectical materialism.

Carbon-copy of my **Request of Publication** sent to Theoria in Lund (Sweden) of 26 december 1998, of A4 format:

To:

THEORIA
Filosofiska Institutionen
Kungshuset i Lundagaard
S-22350 Lund

From:

Istvan Adorjan
Str.22 Decembrie nr.25/10
4300 Tg.Mures
Romania
Tel:0040-65-215927
(after 4 p.m.CET)

26th December, 1998

Dear Editor,

The undersigned Istvan Adorjan, Romanian citizen, domiciling in Tirgu Mures, 25th December 22nd Street, I hereby ask you to consider for publishing in THEORIA my paper entitled "The Existence Principle of Relation", which is enclosed.

Thank you in advance.

Yours sincerely,

Alonjon stran

Author



### THE EXISTENCE PRINCIPLE OF RELATION

Epigraph: "Interaction is the first that appears to us when considering matter in movement. We cannot go beyond the knowledge of this interaction, just because there is nothing to know."

Frederick Engels

### A) Presentation

Let's admit the principle of qualitative and quantitative infinity of the world (existence) according to which that consists of an infinity of qualities in an infinite quantity. Considering something (a quality), we establish two essential facts: that something is a system - an integrated entirety of elements and an entity - an integrated entirety of properties.

We can define relation as being a state of complementary character of stability-instability of a finite number of systems or entities, respectively.

Let's consider optionally finite number of systems from one or other of the organization levels of the world. We can define the stability aspect of the relation among those systems as being the totality of common or convergent (those contributing to the establishing of the relation considered) properties of all those systems. At the same time, we can define the instability aspect of the relation among the systems considered as being the totality of different or divergent (those being opposed to the establishing of the considered relation) properties of the systems considered.

If, using the theory of sets, we turn the aspects of relation into mathematical language:

$$S = E_1 \cap E_2 \cap \dots \cap E_i \qquad (1)$$

$$I = C(E_1 \cap E_2 \cap \dots \cap E_i) \qquad (2)$$

in which: E1, E2...E1 - systems (entities) as finite sets of properties

S - stability aspect of relation considered
I - instability aspect of relation considered

i - number of systems considered,  $2 \le i < \infty$ 

then we can turn into mathematical language the above definition of relation as well for the case of the number i of systems considered:

$$R = E_1 \cup E_2 \cup \dots \cup E_i = S \cup I$$
 (3)

Just as the systems considered establish a relation, in the same manner those one by one are also relations established by their constituting elements. So, we can re-define relation as being a state of complementary character of stability-instability of a finite number of relations. And its mathematical formulation becomes:

$$R = R_1 U R_2 U...U R_i = S U I$$
 (4)

The relation considered being on a higher level than its constituting relations and since the level considered is one or other we can write that:

$$(R)_n = (R_1)_{n-1} U (R_2)_{n-1} U ... U (R_i)_{n-1} = S_n U I_n$$
 (5)

in which: n - level of relation considered, n E Z

Thus, we have defined philosophically and expressed mathematically any real or possible quality, system or entity as being a relation of a finite number of relations. So, anything is a relation in a relational framework. Nothing can exist outside relation. By so doing we have obtained an image of the world (existence) which in this way emerges to us as being unfolded relation-likely, infinitely on the vertical and infinitely on the horizontal, as an infinity of finitudes. We have re-obtained the principle of qualitative and quantitative infinity of the world.

Furthermore, we can state that the more relations (systems, entities) we consider the better the mass of common or convergent properties narrows and that of different or divergent properties grows. Namely, with the increase of number of relations the relations established by those become more and more instable what at limit turns into mathematical language:

$$\begin{vmatrix}
\lim_{i \to \infty} S = \emptyset & \lim_{i \to \infty} I = \infty \\
\lim_{i \to 0} I = \emptyset & (7)
\end{vmatrix}$$

$$\begin{vmatrix}
\lim_{i \to 1} S = \infty & \lim_{i \to 1} I = \emptyset & (7)
\end{vmatrix}$$

in which: S - stability aspect of relation

I - instability aspect of relation

i - number of systems,  $i \in \overline{N}$ 

Ø - empty set

 $\infty$  - set with an infinity of elements

Formulas (6) and (7) indicate the existence limits of relation, viz. the limits of existence itself: "relation" among an infinite number of relations (systems) is absolutely instable ( $I = \omega$ ) and "relation" established by a single relation (system) is absolutely stable ( $S = \infty$ ). In other words, "system" formed by an infinity of elements (the absolute system) and "system" formed by a single element (the absolute element), respectively, don't exist and may not exist. Any system possesses a finite number of elements, at least two ones. Any quality, system or entity bears a resemblance to any quality, system or entity and, at the same time, differs from it as well. Two completely identical or completely different qualities, systems or entities don't exist. Any quality, system or entity is a unity of diversities and a diversity of a unity.

In the particular case of logical relation - when the systems considered are concepts - formulas (6) represent the philosophical category (predicament) of existence (the concept of the absolute system) and formulas (7) denote the mathematical idea of point (the concept of the absolute element). Because of their empty as well as infinite content (intention) we can consider these as being pseudo-concepts. They don't correspond to any system, viz. don't reflect reality, although proved to be very expedient.

In this manner, formulas (6) and (7) show the verges of existent-non-existent, possible-impossible, relative-absolute, cognoscible-incognoscible, comprehensible-incomprehensible, systemic--non-systemic, relational-non-relational.

Matter in movement of dialectical materialism corresponds to relation. Matter is the aspect of stability and movement is the aspect of instability of relation.

### B) Corroboration

Through the relational image obtained by the philosophical defining of relation | we have re-obtained the principle of qualitative and quantitative infinity of the world. This constitutes a self-corroboration of the existence principle of relation, which proves the fundamental character of this principle.

We can consider that the systemic image offered by physics, biology, astronomy and the other sciences, that extends from quarks to clusters of galaxies, confirms the existence principle of relation.

- C) Consequences
- 1) Casting off subjective idealism. The logical conclusion of subjective idealism that the only existent is human consciousness appears to be absurd from the point of view of the principle of relation because the world ("existence") reduced to a single system (relation) would be non-relational.
  - 2) Casting off objective idealism. On the one hand: we have no ground to suppose the existence of a "spiritual substance" till scientific or common experience don't establish it. On the other: genetic primariness of Ideal existence principle is non-relational as well.
  - 3) Casting off the existence of god. Since nothing can exist outside relation, god couldn't exist alone before the act of creation pretended either.
  - 4) Casting off communist ideology. We can forecast the general collapse of the one-party "system" of which existence is not justified by the existence principle of relation and practically is ensured by the repressive force of state and the stability of occidental democracy. At the same time, a society without classes would be non-relational.
  - being the expression of the stability aspect of relation and velocity that of the instability aspect of relation, we can arrive at the conclusions that the mass of photon and neutrino cannot be nil as well as tahions cannot spread at an infinitive velocity. Any "elementary" particle is a relation of a finite number of relations, so it is disintegrable. The unification of the four fundamental forces is possible because of the stability aspect of their relation.
  - 6) In the field of astronomy. The "universe" is infinite and its concept is fictive. Black bole, being a relation as well, can disintegrate.
  - 7) In the field of mathematics. The principle of relation makes way for a relational mathematics because the pointing out of the fiction (approximation) character of the whole mathematics based on the pseudo-concept of point.



# A VISZONY LETPRINCIPIUMA

Motto: "Kölcsönhatas az első, ami szemünk elé kerül, ha a mozgo anyagot vesszük szemügyre. Ennek a kölcsönhatasnak a megismerésénél tovabb vissza nem mehetünk, merthat emögött mar nincs semmi megismernivalo."

A)Bemutatas
Fogadjuk el a vilag (lét) minöségi és mennyiségi végtelenségének principiumat, mely szerint ez végtelen mennyiségü minöségböl all.
ha szemügyre veszünk valamit (ely minöséget), két lényeges tényt allapithatunk meg: ezen valami rendszer – azaz elemek integralt összessége.

A viszonyt mint véges szamu rendszer komplementaris jellegü stabilitasi-instabilitasi allapotat hatarozhatjuk meg.

Vegyünk szemügyre tetszölegesen véges szamu rendszert a vilag valamely szervezési szintjéröl. Meghatarozhatjuk az ezen rendszerek közötti viszony stabilitasi aspektusat mint ezen rendszerek közötti viszony stabilitasi aspektusat mint ezen rendszerek közötti viszony létesitéséhez) tulajdonsagainak összességét. Hasonloképpen meghatarozhatjuk a szemügyre vett rendszerek közötti viszony instabilitasi aspektusat mint ezen rendszerek különbözö vagy divergens (azok, amelyek ellenallnak a szemügyre vett rendszerek közötti viszony létesitésének) tulajdonsagainak összességét.

Ha – felhasznalva a halmazelméletet – matematikai nyelvezetre forditjuk a viszony aspektusait:

re forditjuk a viszony aspektusait:

$$S = E_1 E_2 ... E_i (1)$$
  
 $I = C(E_1 E_2 ... E_i)$ 

amelyekben: E<sub>1</sub>,E<sub>2</sub> ... E<sub>i</sub> - rendszerek (entitasok) mint tulajdonsagok véges halmazai

S - a szemügyre vett viszony stabilitasi aspektusa I - a szemügyre vett viszony instabilitasi aspektusa

i - a rendszerek szama,2 i co

akkor matematikai nyelvezetre fordithatjuk a viszony fenti meghatarozasat i szamu szemügyre vett rendszer esetére:

$$R = E_1 \cup E_2 \cup \dots \cup E_i = S \cup I$$
 (3)

Ugy ahogy a szemügyre vett rendszerek egy viszonyt alkotnak, éppugy ezek egyenként az öket összetevő elemek,alrendszerek altal alkotott viszonyok. Tehat ujra meghatarozhatjuk a viszonyt mint véges szamu viszony komplementaris jellegű, stabilitasi-instabilitasi allapotat. Matematikai megszövegezése pedig:

R = R1 U R2 U ... U R1 = S U I (4)

Igy filozofiailag meghataroztunk és matematikailag kifejeztünk barmilyen valos vagy lehetséges minöséget,rendszert vagy entitast mint véges szamu viszony viszonyat. Tehat barmi viszony viszonyeszerű keretben. Semmi nem létezhet a viszonyon kivül. Ezaltal megkaptuk a lét (vilag) egy képét, mely szerint ez viszonyszerűen bontakotuk a lét (vilag) egy képét, mely szerint ez viszonyszerűen bontakotuk a lét (vilag) egy képét, mely szerint ez viszonyszerűen bontakotuk a lét (vilag) egy képét, mely szerint ez viszonyszerűen bontakotuk a lét (vilag) egy képét, mely szerint ez viszonyszerűen bontakotuk a lét (vilag) egy képét, mely szerint ez viszonyszerűen bontakotuk a lét (vilag) egy képét, mely szerint ez viszonyobb szamu vitelen szamu végesség.

Tovabb menve megallapithatjuk, hogy minél nagyobb szamu vitelen szamu végességet, rendszert, entitast) veszünk szeműgyre, annal inkabb szonyt (minöséget, rendszert, entitast) veszünk szeműgyre, annal inkabb leszűkül a közös vagy konvergens tulajdonsagok halmaza, és kitagul a leszűkül a közös vagy divergens tulajdonsagoké. Azaz a viszonyok szamanak nökülönböző vagy divergens tulajdonsagoké.

nak, amit a következőképpen fordithatunk le matematikai nyelvezetre:

lim S = Ø lim I = 00 lim S = 00 lim I 9 Ø (7)

amelyekben: S - a viszony stabilitasi aspektusa

I - a viszony instabilitasi aspektusa

i - a rendszerek szama,i

Ø - üres halmaz

co - végtelen elemü halmaz

A (6)-os és (7)-es képletek a viszony létének hatarait mutatjak, azaz maganak a létnek hatarait: a végtelen szamu viszony (rendszer) kő-zötti "viszony" abszolute instabil (I=\omega) és az egyetlen viszony (rendszer) altal alkotott "viszony" abszolute stabil (S = \omega). Masszoval a végtelen szamu elem altal alkotott "rendszer" (az abszolut rendszer), illetve az egyetlen elem altal alkotott "rendszer" (az abszolut elem) nem létezik és nem létezhet. Barmely rendszernek véges szamu, legkevesebb két eleme van. Barmely minöség, rendszer vagy entitas hasonlit barmely minöséghez, rendszerhez vagy entitashoz és ugyanakkor különbözik is attol. Nem létezik két teljesen egyforma vagy teljesen különbözö minöség, rendszer vagy entitas. Barmely minöség, rendszer vagy entitas különféleségek egysége és egység különfélesége.

A logikai viszony sajatos esetében - amikor a szemügyre vett rendszerek fogalmak - a (6)-os képletek a lét filozofiai kategoriajat (az abszolut rendszer fogalmat), a (7)-es képletek pedig a pont matematikai fogalmat (az abszolut elem fogalmat) jelölik. Ezen fogalmatat üres, illetve végtelen tartalmuk miatt alfogalmaknak, fikcioknak tekinthetjük. Ezek nem felelnek meg egyetlen rendszernek sem, azaz nem reflektaljak a

valosagot, jollehet nagyon hasznosnak bizonyultak.
Ily modon a (6)-os és (7)-es képletek a létező-nem létező,lehetséges-lehetetlen, relativ-abszolut, megismerhető-megismerhetetlen, megérthetö-megérthetetlen, rendszerszerü-rendszerszerütlen, viszonyszerü-viszonyszerütlen hatarait mutatjak.

A mozgo anyag a viszonynak felel meg. Az anyag a viszony stabili-tasi, a mozgas pedig az instabilitasi aspektusa.

B) Megerösités Ugy tekinthetjük, hogy az asztronomia, biologia, fizika és a többi tudomanyok altal nyujtott, a kvarkoktol a galaxisrajokig terjedö, rendszer-

szerű kép igazolja a viszony létprincipiumat. A viszony filozofiai meghatarozasa utjan kapott viszonyszerű kép altal ujra megkaptuk a vilag minöségi és mennyiségi végtelenségének principiumat. Ez a viszony létprincipiumanak filozofiai önmegerösitése, ami bi-zonyitja alapvetö jellegét.

C)kovetkezmenyek

1) A szubjektiv idealizmus elvetése. A szubjektiv idealizmus logikus
következmenye, miszerint az egyetlen létező az emberi tudat, a viszony létprincipiumanak szempontjabol abszurdnak tünik, mivel az egyetlen rendszerre (viszonyra) leegyszerüsitett vilag viszonyszerütlen lenne.

2) Az objektiv idealizmus elvetése. Előszőr: semmilyen alapunk nincs
arra, hogy feltételezzük egy "szellemi szubsztancia" létét addig, amig a
tudomanyos vagy köztapasztalat nem allapitja ezt meg. Masodszor: egy ide-

alis létprincipium genetikai elsödlegeessége ugyancsak viszonyszerütlen. 3) Isten léténak elvetése. Mivel semmi sem létezhet a viszonyon ki-vül, isten sem létezhetett egyedül az allitolagos alkotasi aktus előtt.

4) A kommunista ideologia elvetése. Előrelathatjuk az egy part alkotta politikai "rendszerek" altalanos összeomlasat - melyek létét a viszony létprincipiuma nem indokolja, és gyakorlatilag az allam elnyomo ere-je altal biztositottak - és a nyugati demokracia stabilitasat. Ugyanakkor

je altal biztositottak – es a hydgoszonyszerütlen lenne. az osztalyok nélküli tarsadalom viszonyszerütlen lenne. 5)A fizika területén. Mivel a fizikaban a viszony stabilitasi as-pektusat a tömeg, mig instabilitasi aspektusat a sebesség fejezi ki, azon

következtetésre juthatunk, hogy a foton és neutrino tömege nem lehet zéro, valamint a tahionok nem terjedhetnek végtelen nagy sebességgel. Barmely"elemi" részecske véges szamu viszony viszonya, tehat felbonthato. A négy alapvető erő szüperegyesítése lehetséges, viszonyuk allandosagi aspektusanak köszönhetően.

pektusanak köszönhetően.

6) Az asztronomia területén . A "vilagegyetem" végtelen, fogalma pedig fikcio. A fekete lyuk felbomlasa lehetséges, mivel az is viszony.

7) A matematika területén. A viszony létprincipiuma utat nyit egy viszonyszerű matematika előtt, a pont alfogalman alapulo matematika fiktiv, hozzavetőleges jellegének kiemelése miatt.

(A szerző neve: Adorjan Istvan; cime: Romania, 4300 Marosvasarhely (Tg. Mures), Str. 22 Decembrie nr. 25/10; telefonszama: 0040-65-215927)

"A viszony létprincípiuma" fenti, gépelt másolata eredeti pél-dányának fénymasolatát átvettem. Sz. Név Dátum STEIGER WIRNEL 1999. nov. 27. 3. 4. 5 6. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19.

The essential creative process relative to the existence principle of relation ended in may 1987. However, naturally, I have reflected on it also after that. As a result, it evolved and developed in time. This evolution and development can also be seen on the above documents covering the period of time of around 5 years between december 1994 and november 1999.

The existence principle of relation proved to be scientifically productive before me: it essentially inspired my general theories in physics and electron model, which were also repulsed unanimously internationally between 2006 and 2012. That process shall probably constitute the subject of my self-publication entitled "My Repulsed Physical Theories and Their Repulsion". Those physical theories posed the problem of connecting them with the existence principle of relation. In this, however, I have not succeeded so far. I think, that might solve such problems as the nature of gravitation.

Till 2014, I have become conscious of that there is no need of the concept of "system" in the presentation of the existence principle of relation. That already suggested its more fundamental character. And indeed, I also imagined a solution for deducing the concept of "system" from the existence principle of relation.

Probably the KGB, the soviet political police, professed, taught and applied the principle that "fasten your own dirt on your enemy". According to my experiences, that principle was not particularly of the KGB, but generally of the national secret political organizations. In their struggle against theories like mine ones, they are strongly interested in having them plagiarized by their "national" scientist secret agents, in order to draw them under their control, and rather bury, than distribute them. For producing the coffins of their copyright, they need to apply the above principle in accusing the conceivers of such theories with their own plagiarism before state authorities taken in this respect under their control, charged with enacting with court judgements their own plagiarism for the plagiarism of the conceivers. And this penal juggle they can carry out the most easily with the Internet and electronic publications. As relative to electronic documents it is very difficult, if not impossible, to establish and prove priority. This is the reason why I did not add anything essentially new to the manuscript submitted on 3 february 2014 to European Journal of Philosophy, presented below.

Image-copy of my PDF electronic <u>Manuscript</u> submitted to European Journal of Philosophy in Sheffield (United Kingdom) on 3 february 2014, of A4 format:

#### THE EXISTENCE PRINCIPLE OF RELATION

### A) Presentation

There can be enounced that the existence consists of entities as integral wholes of properties. There can be defined the relation as being a common state of complementary character of stability-instability of a number of entities considered. There can also be defined the stability and instability aspects of the relation as being the totality of the common and, respectively, the different properties of the considered entities.

Using the theory of sets, the aspects of the considered relation can be turned into mathematical language as follows:

$$S = E_1 \cap E_2 \cap ... \cap E_i \tag{1}$$

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 (2)

in which: E1, E2 ... Ei - the considered entities as finite sets of properties,

S — the stability aspect of the considered relation,

I — the instability aspect of the considered relation,

i — the number of considered entities,  $2 \le i < \infty$ .

With the formulas (1) and (2), there can be turned into mathematical language the considered relation as well:

$$R = E_1 \cup E_2 \cup ... \cup E_i = S \cup I$$
 (3)

1

Further, there can be enounced that the more entities are considered for a relation, the more increasingly the heap of the common properties narrows, and the heap of the different properties grows. Namely, with the increase of the number of considered entities, the relation of them becomes more and more unstable. This can be turned into mathematical language:

$$\lim_{i \to \infty} S = \emptyset \qquad \qquad \lim_{i \to \infty} I = \infty \tag{4}$$

$$\lim_{i \to 1} S = \infty \qquad \qquad \lim_{i \to 1} I = \emptyset \tag{5}$$

in which: S - the stability aspect of the considered relation,

I - the instability aspect of the considered relation,

i — the number of considered entities, i ∈ N – {0},

Ø— the empty set,

The formulas (4) and (5) indicate the limits of the relation, namely the limits of the existence itself: the imaginary relation among an infinite number of entities is absolutely unstable ( $I = \infty$ ), and the imaginary relation of a single entity is absolutely stable ( $S = \infty$ ). In other words, the entity formed by an infinity of entities and the entity formed by a single entity, respectively, don't exist and may not exist. Any entity consists of a finite number of entities, at least two ones.

Thus, there can be defined relations of different level. The entities constituting relations of entities considered on one level can also be considered for relations of the upper level.

And, on their part, the first considered entities are also relations of entities of their lower

level.

So, there can be re-defined the relation as being a state of complementary character of stability-instability of a finite number of relations of the lower level. Hence, the formula (3) becomes:

$$R = R_1 \cup R_2 \cup ... \cup R_i = S \cup I$$
 (6)

Or generalized:

$$(R)_n = (R_1)_{n-1} \cup (R_2)_{n-1} \cup ... \cup (R_i)_{n-1} = S_n \cup I_n$$
 (7)

in which: n — the level of the relation considered,  $n \in Z$ .

Thus, there has been defined philosophically and expressed mathematically any existent entity as being a relation of a finite number of relations. Anything is a relation in a relational surrounding. Nothing can exist outside relation. By so doing, there has been obtained an image of the existence, which appears as being unfolded relation-likely, infinitely on the vertical and infinitely on the horizontal, as an infinity of finitudes.

#### B) Corroboration

The systemic image offered by physics, biology, astronomy and the other sciences, which currently extends from quarks to clusters of galaxies, corroborates the existence principle of relation.

#### C) Consequences

- Combating subjective idealism. The position of the subjective idealism that the only
  existent is human consciousness appears to be inconsistent with the principle of relation, as an
  entity cannot exist out of relations.
- Combating objective idealism and religion. The genetic precedence of an existence principle is non-relational.
- 3) Logic. The formulas (4) denote the philosophical concept of existence, and formulas (5) denote the mathematical concept of point. Because of their empty and, respectively, infinite intension, they can be considered as being pseudo-concepts. They don't correspond to any existent entity, although they have proved to be expedient.
- 4) Combating the communist ideology. There can be forecast the general collapse of the one-party political 'system'— of which existence is not substantiated by the existence principle of relation, and practically is only sustained by the repressive force of state and the relative stability of occidental democracy. At the same time, a society without classes would also be non-relational.
- 5) <u>Physics</u>. Any 'elementary' particle is a relation of a finite number of relations, so is disintegrable. The unification of the four fundamental forces is possible because of the stability aspect of their relation.
- 6) <u>Astronomy</u>. The 'universe' is infinite, and its concept is a pseudo-concept. Black holes, being relations as well, can disintegrate.
- 7) <u>Mathematics</u>. The principle of relation can make way for a relational mathematics because of pointing out the approximation character of the mathematics based on the pseudoconcept of point.



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Mail

Istvan, Adorjan

#### Manuscript ID EJOP-Feb-14-2462 - European Journal of Philosophy

1 üzenet

ejp@sheffield.ac.uk <ejp@sheffield.ac.uk> Cimzett: 2014. február 3. 22:28

03-Feb-2014

Dear Mr. Adorjan:

Your manuscript entitled "The existence principle of relation" by Adorjan, Istvan, has been successfully submitted online and is presently being given full consideration for publication in the European Journal of Philosophy.

Co-authors: Please contact the Editorial Office as soon as possible if you disagree with being listed as a co-author for this manuscript.

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Thank you for submitting your manuscript to the European Journal of Philosophy.

Sincerely,

European Journal of Philosophy Editorial Office

1 of 1

06/13/2015 09:16 PM

The word-group "full consideration" seems to me strange. As it implies the existence of a "partial consideration," which seems to be absurd. Therefore, it may rather express the self-masking and hindering interest of the national secret political organizations that persons of my kind are "fool," and consequently of having their secret agents considered them and acted as if they were "fool".

That general interest of the national secret political organizations was also manifested particularly by the hungarian national secret political organization by having the first general meeting of the Hungarian Philosophical Society [Magyar Filozófiai Társaság] after my joining it organized on the day of 1st april, which is considered hereabouts as being the Fool's Day.

Original of the front-cover and page 1 of the **MFT Hírek** [Hungarian Philosophical Society News] No. 2 published by the Hungarian Philosophical Society [Magyar Filozófiai Társaság] in Budapest (Hungary) in 1998, of A5 format:

1998/2

Magyar Filozófiai Társaság

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## MFT HIREK 1998/2.

(A MAGYAR FILOZÓFIAI TÁRSASÁG NEGYEDÉVI INFORMÁCIÓS KIADVÁNYA)

### TARTALOM:

## Szerkeszti: Laczkó Sándor

Magyar Filozófiai Társaság és az MFT Hírek szerkesztőségének postacime (6722 Szeged, Petőfi S. sgt. 30-34.)

telefon/fax: 62 321 109, E-mail: laczkos@bibl.u-szeged.hu)

Az MFT Hirek szerkesztősége szívesen fogadja a filozófiai élet eseményeivel, rendezvényeivel kapcsolatos információkat és közleményeket

## **JEGYZŐKÖNYV**

# A MAGYAR FILOZÓFIAI TÁRSASÁG 1998. ÁPRILIS 1-I KÖZGYŰLÉSÉRŐL

Jelen van: 34 fö

Napirendi pontok, amelyeket a Közgyülés egyhangúlag elfogadott:

I. Az MFT elnökének beszámolója

II. Tamássy Györgyi beszámolója az AIPPH és az Érdekvédelmi Bizottság munkájáról

III Az MFT főtitkárának beszámolója

IV. Az alapszabály módosítása vitával és határozathozatallal

V. A tagdíj összegének módosítása

VI. Új tisztségviselők választása

Pröhle Károly a Közgyűlés elnökének megnyitóját követően

# I. Nyiri Krisióf elnök beszámolója:

mindenki farkasa. hogy a szakosztályokban ötcsillagos szakosztályi munka folyt. Az összrendezvények mentesek voltak az improvizációtól. Ugyanakkor nem oldottuk meg a szakma országos problémáit, amely szerint mindenki István főtitkár érdeme. Az MFT Hírek rendszeres megjelenése fontos a Társaság életében. Örvendetes, - Az elmúlt években nyugalom volt. A Társaság professzionálisan volt irányítva, ami elsősorban Bodnár

## II. Tamássy Györgyi beszámolója:

keresték. Az érdekvédelmi bizottság látszatszervezet, a továbbiakban nem javaslom működtetését. filozófia oktatás megmentése volt a bizottság egyik célja, de ezt nem tudta megvalósítani, mert nem - Az érdekvédelmi bizottság évenként kötelező beszámolója a Közgyűlésnek lehetetlen. A középiskolai

Horn Gyulát, ha megszűnik a középiskolákban a filozófia oktatása, minek az egyetemen filozófusokat folrázni a közvéleményt, másrészt a mostani információk a réginél sokkal rosszabbak. Hadd védjem meg Bor Isrván: Úgy tűnik, hogy a középiskolákban megszűnik a filozófiaoktatás. Egyrészt nem sikerült

#### MFT HÍREK 1998/2.

(A MAGYAR FILOZÓFIAI TÁRSASÁG NEGYEDÉVI INFORMÁCIÓS KIADVÁNYA)

#### TARTALOM:

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Szerkeszti: Laczkó Sándor

Magyar Filozófiai Társaság és az MFT Hirek szerkesztőségének postacime:

(6722 Szeged, Petőfi S. sgt. 30-34.)

telefon/fax: 62 321 109, E-mail: laczkos@bibl.u-szeged.hu)

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#### JEGYZŐKÖNY**V** A MAGYAR FILOZÓFIAI TÁRSASÁG 1998. ÁPRILIS 1-I KÖZGYŰLÉSÉRŐL

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VI. Új tisztségviselők választása

Pröhle Károly a Közgyűlés elnökének megnyitóját követően:

#### I. Nyíri Kristóf elnök beszámolója:

- Az elmúlt években nyugalom volt. A Társaság professzionálisan volt irányítva, ami elsősorban Bodnár István főtitkár érdeme. Az MFT Hírek rendszeres megjelenése fontos a Társaság életében. Örvendetes, hogy a szakosztályokban ötcsillagos szakosztályi munka folyt. Az összrendezvények mentesek voltak az improvizációtól. Ugyanakkor nem oldottuk meg a szakma országos problémáit, amely szerint mindenki mindenki farkasa.

#### II. Tamássy Györgyi beszámolója:

- Az érdekvédelmi bizottság évenként kötelező beszámolója a Közgyűlésnek lehetetlen. A középiskolai filozófia oktatás megmentése volt a bizottság egyik célja, de ezt nem tudta megvalósítani, mert nem keresték. Az érdekvédelmi bizottság látszatszervezet, a továbbiakban nem javaslom működtetését.

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#### European Journal of Philosophy



#### The existence principle of relation

Journal:	European Journal of Philosophy	
Manuscript ID:	Draft	
Manuscript Type:	Original Article	



#### THE EXISTENCE PRINCIPLE OF RELATION

#### A) Presentation

There can be enounced that the existence consists of entities as integral wholes of properties. There can be defined the relation as being a common state of complementary character of stability-instability of a number of entities considered. There can also be defined the stability and instability aspects of the relation as being the totality of the common and, respectively, the different properties of the considered entities.

Using the theory of sets, the aspects of the considered relation can be turned into mathematical language as follows:

$$S = E_1 \cap E_2 \cap ... \cap E_i \tag{1}$$

$$I = C (E_1 \cap E_2 \cap ... \cap E_i)$$
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in which: E1, E2 ... E1 - the considered entities as finite sets of properties,

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With the formulas (1) and (2), there can be turned into mathematical language the considered relation as well:

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Further, there can be enounced that the more entities are considered for a relation, the more increasingly the heap of the common properties narrows, and the heap of the different properties grows. Namely, with the increase of the number of considered entities, the relation of them becomes more and more unstable. This can be turned into mathematical language:

$$\lim_{i \to \infty} S = \emptyset \qquad \qquad \lim_{i \to \infty} I = \infty \tag{4}$$

$$\lim_{|S|} S = \infty \qquad \qquad \lim_{|S|} I = \emptyset \tag{5}$$

in which: S - the stability aspect of the considered relation,

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Thus, there can be defined relations of different level. The entities constituting relations of entities considered on one level can also be considered for relations of the upper level.

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level.

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Or generalized:

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#### B) Corroboration

The systemic image offered by physics, biology, astronomy and the other sciences, which currently extends from quarks to clusters of galaxies, corroborates the existence principle of relation.

#### C) Consequences

- Combating subjective idealism. The position of the subjective idealism that the only
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- 7) Mathematics. The principle of relation can make way for a relational mathematics because of pointing out the approximation character of the mathematics based on the pseudoconcept of point.



#### European Journal of Philosophy

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From: c.j.hookway@sheffield.ac.uk

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Subject: European Journal of Philosophy - Decision on Manuscript ID EJOP-Feb-14-2462

Body: 05-Mar-2014

Dear Mr. Adorjan:

I am writing regarding manuscript # EJOP-Feb-14-2462 entitled "The existence principle of relation" which you submitted to the European Journal of Philosophy.

I regret to inform you that your paper has not been accepted for publication in the journal. Please note that our policy is not to send referee's reports or comments on papers that have not been accepted or recommended for revision.

Thank you for considering the European Journal of Philosophy for the publication of your work. I hope this particular decision will not discourage you from submitting in the future.

Yours sincerely, Christopher Hockway Editor, European Journal of Philosophy c.j.hockway@sheffield.ac.uk

Date Sent: 05-Mar-2014



How "particular" this decision was is indicated just by this article. However, the appearance of its not being known is not a fact that refutes its generality. According to that, on the editorial level, the existence principle of relation has never been accepted for what it is or has, but has always been repulsed for what it is or has not. And no matter how it may evolve and develop in the future, one may always find something that it is or has not. This generality particularly "discouraged" me. So much, that I submitted no requests of publication of the existence principle of relation between 1999 and 2014., and ever since 3 february 2014.

The last sentence — strange from my point of view — is very "ingenious" in leaving me no alternative to avoid the potential conjecture of my being its follower. Namely, on the one hand, if I had submitted a new request of publication immediately after receiving this negative decision from the European Journal of Philosophy — which only indirectly and partly is European, by its seat in England it is in a considerable measure controlled by the English national secret political organization, at least in the relation of persons of my kind — then I would have acted in conformity with the "hope" of the decision. On the other hand, as I submitted no requests of publication since then, I was "discouraged by that particular decision". This subtle trick is part and expression of the falsifying policy of the national secret political organizations of presenting inconvenient persons of my kind as being not leaders, but followers of others.

There is no need of the notions of "discourage" and "particular decision" to understand my relative abstaining from submitting requests of publication. There are my personal experiences with and knowledge of the national secret political organizations that explain it. According to them, the national secret political organizations will regularly allow personal "glory" to only such individuals, who at the same time give "glory" to their "nations". The publication of my works in the English language as a universal means of communication gives no "glory" to one particular English-speaking "nation," and through my hungarian name neither to the hungarian "nation," as I have never been integrated into the hungarian state and society. So, there is no interest on the part of the national secret political organizations generally in publishing my works. On the contrary, through their contents affecting their main means of action as the "national" state and religion, or revealing their existence and counter-productive actions, they are profoundly counter-interested in their publication. Consequently, I may submit as many requests of publication as I wish and is possible, they will always have a way found to have the decisions begun with "we regret to inform you". Moreover, if I insisted "unreasonably" with my publication efforts, they could in their self-defense brave the facts themselves, and not only falsify, but also destroy them.

I would like to use this opportunity to propose the introduction of the human right of scientific publication, of the obligation of the state to at least electronically record, classify, store, preserve, manage, and publish all arising scientific knowledge. Similarly to or together with patent offices, there should be established intellectual-right offices that would guarantee the exercise of that right and the fulfilment of that obligation. It is a shame for states pretending to promote general interests that private initiatives like Google and Internet Archive came before them from this point of view. In an epoch, when a high percentage of the submissions are and must be rejected by journals, there is an acute need of such an institution. And in a time when authors are ready to pay thousands of dollars to see their works published, such intellectual-right offices would certainly face no financing problems. Unfortunately, the national secret political organizations partly or wholly controlling states are counter-interested in the advancement of human cognition.

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#### Other books

Till june 2019, i have succeeded in publishing my following books:

- 1) the hungarian-language text paperback version of my book entitled "A magyar kommunista állam vasfüggönye felé" [Towards the Iron Curtain of the Hungarian Communist State], in Romania and Hungary;
- 2) the romanian-language text-image electronic version of my book entitled "Înscrisuri şi obiecte relativ la trecerile mele frauduloase ale frontierei de stat a Republicii Socialiste România" [Documents and objects relative to my fraudulent crossings of the state border of the Socialist Republic of Romania], with the internet distributors Google Play and Internet Archive;
- 3) the english-language text-image electronic version of my book entitled "My Restrained Asylum Documents and Their Restraint", with the internet distributors Google Play and Internet Archive;
- 4) the english-language text-image electronic version of my book entitled "It Is Difficult to Come out of Romania with Benefit", with the internet distributors Google Play and Internet Archive;
- 5) the english-language text-image electronic version of my book entitled "A Case of Securitate Dossier Burial in Romania", with the internet distributors Google Play and Internet Archive;
- 6) the english-language text electronic version of my book entitled "Statue of Captivity", with the internet distributors Google Play and Internet Archive;
- 7) the english-language text-image electronic version of my book entitled "Hungarian Politics-Religion Intertwining", with the internet distributors Google Play and Internet Archive;
- 8) the english-language text-image electronic version of my book entitled "The Violent Spiritual Engineering in Piteşti", with the internet distributors Google Play and Internet Archive;
- 9) the hungarian-language text-image electronic version of my book entitled "Románia Szocialista Köztársaságban junior kézilabdázóként írt képeslapjaim" [My Picture Postcards Written in the Socialist Republic of Romania as a Junior Handball Player], with the internet distributors Google Play and Internet Archive;
- 10) the english- and hungarian-language text-image electronic versions of my book entitled "Uncivilized Manifestations of Muslim Persons", with the internet distributors Google Play and Internet Archive:
- 11) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled "Elizabeth Adam's Progressive Humanist Non-nationalist Universal-Nation-Making Means", with the internet distributors Google Play and Internet Archive;
- 12) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled "Elizabeth Adam As Wild Rose Message of National Marginalization", with the internet distributors Google Play and Internet Archive;
- 13) the english--language text-image electronic version of my book entitled "Eyes Wide Open: The Illuminati Tigress-Programing, -Training and -Using Angelina Jolie", with the internet distributors Google Play and Internet Archive;
- 14) the english-language text-image electronic version of my book entitled "My Repulsed Physical General Theories and Their Repulsion", with the internet distributors Google Play and Internet Archive;
- 15) the english-, hungarian-, and romanian-language text-image electronic versions of my book entitled "National Conspirations for Stifling Elizabeth Adam As a Terrestrial Extraterrestrial Historical Personality", with the internet distributors Google Play and Internet Archive;
- 16) the english-language electronic version of my book entitled "The Conceivers of the 'Holy Scriptures' Are Ethnical Secret Political Organizations", with the Internet distributors Google Play and Inter-

net Archive.

#### **Book-creation information**

The author created this book approximately in the spring of 2015, as conceiver, writer and editor, under private-life circumstances, resulting from the need of publishing his unpublished philosophical theory entitled "The Existence Principle of Relation", and disclosing evidences relative to the existence and actions of the ethnical and the national secret political organizations. The electronic redaction of the book was made by the author personally mainly with the following technical means: Acer AOD270, Samsung ST65, Linux-GNU Mint 17, LibreOffice 4.2, GIMP 2.8.

#### **Book-publication information**

In june 2019, the author discovered ethnical-national secret politically potentially unfair multinational internet re-distributions of this and other books of his, which is presumedly an extension in space, time and person, as well as a new manifestation of the anti-Elizabeth Adam multinational conspiration described in his book entitled "National Conspirations for Stifling Elizabeth Adam As a Terrestrial Extraterrestrial Historical Personality". This made it necessary the modification of the copyright dispositions mentioned at the beginning of the book, and the re-publication of the book, without substantial content and structure modification.

#### **Author information**



The photo taken probably at the beginning of february 1982 represents the author, István ADORJÁN. He was born on 20 december 1959 in the village Mikháza [Read approximately: 'mikha:zo.] [In the romanian language: Călugăreni.] in the county Maros [Read approximately: 'moroʃ.] [In the romanian language: Mureș.] in Romania, his citizenship is romanian, his ethnicity hungarian, his identity first of all human, at present he regards not one state his own or his country, ideologically he is atheist, politi-

cally liberal, his theory-like conviction is that the great religions and the national states are creatures and means of ethnical secret political organizations, with his writings his purpose is the publication and diffusion of his say of scientific, philosophic-atheist, progressive, humanist, non-nationalist and liberal spirituality, particularly the revelation, publication and diffusion of his say relative to the national-imperialist, anti-humanist, anti-progressive and anti-scientific nature and activity of the national secret political organizations, great religions and national states.

The End of E-Book